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MISCELLANEOUS WORKS

OF

GEORGE WITHER

FOURTH COLLECTION

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CONTENTS OF THE FOURTH COLLECTION.

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The references are to Hazlitt's Bibliographical Hand Book.

1. *Proſopopœia Britannica*: Britans Genius, or, Good-Angel, perſonated; Reaſoning and adviſing, touching the *Games* now playing, and the *Adventures* now at *Hazard* in theſe *Iſlands*; and preſaging, alſo, ſome future things, not unlikely to come to paſſe. Diſcovered by TERRÆ-FILIUS (a well-knowne Lover of the *Publike-Peace*) when the begetting of a *Nationall-Quarrell* was firſt feared. Expreſſed in two Lections, or Readings.

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   Calls twice, *or* thrice; *yea,* many times, *on ſome:*
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   Let it be, ſeriouſly, well-weigh'd, of all,
   What may betide thoſe, who, ſtill, ſleight it ſhall.

   London, Printed by *Robert Auſtin.* 1648. (59 *leaves.*)
   [*H.* 41.]

2. Salt upon Salt: Made out of certain Ingenious Verſes upon the Late Storm and the Death of His Highneſs Enſuing. By which *Contemplative Object*, Occaſion is taken, to offer to Conſideration the probable neer approaching of greater *Storms*, and more ſad *Conſequences.* By GEO. WITHER, Eſquire.

Salt *ſeaſons all things*, ſaving onely thoſe
Which muſt feed *Fiſhes, Maggots, Dogs* and *Crows.*

Read it, and heed it, For you need it;
And ſo, God ſpeed it.

London, Printed for *L. Chapman*, at the Crown in Popes-Head-Alley, 1659. (36 *leaves.*) [*H.* 72.]

3. The Priſoners Plea: Humbly Offered in a Remonſtrance; With a *Petition* Annexed, To the *Commons* of *England* in *Parliament* Aſſembled; By *GEORGE WITHER*: Falſely charged to have compoſed a *Lybel* againſt the ſaid *Commons*, and therefore now Priſoner in *Newgate.* It containeth alſo, many *Interjections* not to be deſpiſed; As alſo a Colateral *Corolary*, of publick Concernment; and in particular touching The Blood-ſhed, Whereinto *God* is now making Inquiſition. 2 Cor. 12. 9, 10. *My ſtrength is made perfect in weakneſs*; *for when I am weak, I am ſtrong. Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in Perſecutions, and in diſtreſſes for the ſake of* Chriſt, and a good Conſcience. *London*, Printed in the Year, 1661. (30 *leaves.*) [*H.* 79.]

4. A Memorandum to *London*, Occaſioned by the *Peſtilence* there begun this preſent year mdclxv, and humbly offered to the *Lord Maior, Aldermen* and Commonalty of the ſaid *City.* By GEORGE WITHER. Thereto is by him added, a *Warning-piece* to *London*, diſcharged out of a Loophole in the Tower, upon meditating the *deplorable Fier*, which conſumed the houſe of an *eminent Citizen*, with all the perſons and goods therein, at the beginning of our moſt Joyful *Feſtival*, in *December*, 1662. Alſo, a *Single Sacrifice* offered to *Almighty* God, by the ſame *Author* in his *lonely confinement*, for prevention of the *Dearth* feared, and probably portended, by *immoderate Raines* in *June* and *July*, 1663.

Quis Legit hæc, *&c.*

Who read ſuch Lines as theſe?
How few men, do they pleaſe?

Moreover, in regard many have reported and believed this *Author* to be dead; we have annexed his *Epitaph*, made by himſelf upon that occaſion. Imprinted in the Year, mdclxv. (40 *leaves.*) [*H.* 88.]

5. *Vaticinia Poetica.* or, rather, *A Fragment of ſome Preſages, long ſince written, and, alſo, of ſome lately compoſed; which (though the* Beginning, *and* later End, *be clipt off) are neither altogether* imperfect, *nor* impertinent, *to theſe* Times; But, doe conſiderably relate to all Chriſtendome in generall, and particularly to Spain, France, Rome, Italie, Venice, and to ſome other parts of Europe, with the Ilands thereof; eſpecially to theſe of Great-Britan. *Wherein are contained, likewiſe, ſome Cautions, touching them who are called Quakers, and the* Nation *of the Jews.* Sinè Nomine, non ſinè Numine.

Things, paſt, *and* preſent, *doe foreſhew*
Thoſe, which, hereafter, will enſue:
And, Candles, *though but of a* Ruſh,
If lighted at that Burning-Buſh
Which waſteth not, may that diſcloſe,
Which Star, *nor* Moon, *nor* Day-light *ſhows.*

London, Imprinted for the year mdclxvi, to be reckoned from about the year of our Lord xxxiiii, and are to be ſold by *Edward Blackmore,* at his Shop in St. *Pauls* Church yard. (14 *leaves.*) [*H.* 92.]

6. Three Private Meditations, which being, for the moſt Part, of Publick Concernment, are therefore Publiſhed, by their Author, GEO. WITHER. The *Firſt,* is, a *Private Thanksgiving,* conſiſting of *three Hymns,* whereby God is magnified for his *Mercy* vouchſafed in the late *Ingagement* between the *Engliſh* and the *Dutch,* in *June,* 1665. Compoſed after

Celebrating the *Publick Thanksgiving* commanded by the *King*. The *Second*, is a Sacrifice of *Praiſe* & *Prayer*, by him offered to Almighty God, for his providential reſpect, to *Him*, his *Wife* and *Children*, during his Impriſonment in the diſgraceful Goal of *Newgate*, when left deſtitute of all ordinary means of ſubſiſtance, by being deprived both of his *Eſtate* and *Liberty*. The *Third*, Intituled Nil Ultra, is a *Soliloquium*, wherein this *Author* expreſſes the improbability of an effectual proceeding further, to prevent the *Sins* and *Plagues* increaſing, by ought which he can offer to conſideration. Re-printed in the Year, 1666. (24 *leaves*.) [*H*. 86.]

1648.

Prosopopœia Britannica.

[Hazlitt, No. 41.]

B

Proſopopœia Britannica:

Britans Genius,

OR,

Good-Angel, perſonated;

Reaſoning and adviſing, touching the *Games* now playing, and the *Adventures* now at *Hazard* in theſe *Iſlands*; and preſaging, alſo, ſome future things, not unlikely to come to paſſe.

Diſcovered by TERRÆ-FILIUS (a well-knowne Lover of the *Publike-Peace*) when the begetting of a *Nationall-Quarrell* was firſt feared.

Expreſſed in two Lections, or Readings.

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There is a Time; *For ſome things, more then* One:
And, if this be well tim'd, the Game *is done.*

To all men, GOD, *in* Mercy, Once *doth come*:
Calls twice, *or* thrice; *yea,* many times, *on ſome:*
And they who ſleight his Grace, *muſt feel his* doome.

Since, then, for once *abuſing* Love, *ſome fall*;
Let it be, ſeriouſly, well-weigh'd, of all,
What may betide thoſe, who, ſtill, ſleight it ſhall.

LONDON,

Printed by *Robert Auſtin.* 1648.

To the ſcornfully Cenſorious.

WHat have we here? ſaies *pride-puft-ignorance*,
More *Poetry*? yes *foole*; more, too, perchance,
Then thou wilt like; and, more, for thee to jeere,
Till foaming at thy mouth, thy *Braines* appeare
Through witleſſe Choler, when thy ſoule ſhall dread,
What, thou with ſcornfull diſreſpect, haſt read.
But (ſaies a *ſecond*) this, eight months agoe,
Appear'd in *Manuſcript*: well, grant it ſo;
What is infer'd? the *Author*, doe not blame,
That, untill now, you have not ſeen the ſame;
For, *Truth* gets *Licenſe* hardly; and, the *Preſſe*
Was, then, at your diſpoſure, not at his.
Who (ſaies a *third*) is he, that, in this wiſe,
Our *Genius* perſonates? A *fourth*, replies,
The *matter*, and the Phraſe, their Author ſhew:
SIRS, if ye gueſſe right, *much good doe it you.*
If you, be therewith pleaſed, ſo, is he;
If not, he, therewith troubled will not be:
For, he regards not, ſo much, how to pleaſe,
As, how to cure the *generall diſeaſe.*
That, is his chiefeſt *aime*: to that intent,
Himſelfe, and *fortunes*, he hath freely ſpent,
As well as *time* and *words*; which, when he dies,
Will gaine him, what your *malice* yet denies.
If, you, hereby, will reap no benefit,
The maine *obſtruction*, will be want of *wit*;
Or, in the wanting, rather, of his *grace*;
Whoſe *love*, ye ſleighted, when it offer'd was.
Read, if ye liſt; But, who compos'd the ſame,
Inquire not: for, (although to ſhew his *Name*
He never was afraid) it ſutes not now,
With his *deſigne*, that he ſhould tell it you;
Nor, can it be *materiall*, ſo you heed,
And prudently conſider what ye read:
For, whom, or whoſoere, he may appeare,
That, will be true, which he expreſſeth here.

PRO-

The Contents of the firſt Lection.

THe P O E T poetizeth, here,
Great Britans *G E N I U S to appeare*;
Expoſtulating (*firſt of all*)
Some Slips, *and* Faults *in generall.*
And, tells what of that G A M E, he ſpake,
In which, the publike, *lies at* State.
Next, ſhewes, *how He doth move the* King,
Himſelfe into his Orbe *to bring*;
What, will, aſſuredly, ſucceed,
Unleſſe, he ſhall returne with ſpeed;
How, *and by* whom, *and likewiſe,* why
He hath been hindred to comply;
And, that, the Men, *and* Hopes, *which he*
Depends on, will his ruine be.
Then, are declared, ſome debates
Of Prelates *temporall eſtates*;
What ought to be believ'd, by Him,
As touching their old Claimes, *and* Them;
How much, a Prince *obliged ſtands,*
To keepe up, ſuch like Deodands;
Pleads in what caſe, *a* State, *or* King,
May ſell a Dedicated-Thing;
And, makes you, by plaine reaſon, ſee
How falſe the claimes *of* Tyrants *bee.*
Then, having took ſome Blocks away,
Which ſtop the Kings *repentance may*;
Provokes thereto; *and* (*though the* root
Seems bitter) *warrants pleaſent* fruit.

WHen, in his might, the *Dogſtar,* raigned, here,
And, when our *City,* and our *Armies,* were
Made jealous of each other, by their wiles,
Who, ſought to nouriſh *Diſcord* in theſe *Iles.*

Fill'd full of Thoughts, and ſad, and ſleepleſſe lying
Upon my *Couch* there, ſilently, ſurveying
With *contemplations* eyes, the ſick eſtate
Of theſe three *Kingdomes*, and, their likely Fate;
My rambling *Fancie* (which was newly come,
From whence I know not) brought into the room,
A *reverend Perſon*, who, upon him wore,
A Sea-green *mantle*, which was wrought all o're
With ſilver wavings (well reſembled thoſe
Which curle the *Ocean*, when a ſtrong gale blowes)
And, had a Verge, or *bordering* imboſt
Of Rock-work, like the *cliffs*, that guard our coſt.
Rais'd with white *Saphirs*, looking o're a *ſtrand*,
Beſtrow'd with orient Pearls, and golden ſand.
In his left hand, he ſeem'd to bring with him
A *threefold*, but a broken *Diadem*,
Each *third* whereof contained counterfeits,
Of many differing ſhaped *Coronets*,
(Which had adorned it) moſt part of which
Seem'd alſo, broken, or defaced much;
And, not improperly, an *emblem* were
Of ſomething, which this *Emperie* may feare.
With an heroick *look*, a Princely *pace*,
And awefull *preſence*, entred he the place:
But, ſo, that *look*, and *pace*, and *preſence*, had
A *ſhadowing* drawne over them, which made
Appearance, of a heart diſpleas'd, and ſorry;
Yet, gave it, rather, excellence and glory
To his *demeanure*, then diminiſhment,
Of what, beſeem'd a *Perſon* excellent.
Nor heeding me; nor ſeeming much to care
Who, then, was preſent, or, who was not there,
A turne or two, he walk'd; rais'd to the skies,
As one admiring, his majeſtick eyes;
And, with hands elevated, and diſplay'd
Thus, like a much diſpleaſed *friend*, he ſaid,

SEE,

SEE, SEE! how MISCHIEF, like the *Lernean Snake*,
Renewes her heads, and ſtill new life doth take!
The *fire* of WAR within our *fields* did flame,
A while agoe, and Gods hand quench'd the ſame.
The *match* and *powder* were together laid
In our chiefe *City*; and, he, alſo ſtaid
Thoſe probable effects, which could have ſhooke
Theſe *Ilands*, if the project, then, had took.
As ſoone as that was paſt, another *Traine*
Was clofely laid, to blow up all againe;
And, make theſe *Nations*, like the clod-borne brood
Of *Cadmus*, broachers of each others blood.

Is there no end of *madneſſe*? but, by fits,
Muſt they, who ſhould be wiſeſt, looſe their wits?
And, ſtill be forging new *Deſignes* and *Gins*,
To plague themſelves, and others, for their *ſins*?
Will not, the blind, *ſelfe-ſeeking parties*, leave,
Snares for themſelvs, with their own hands to weave?
Will not the *Serpent* ceaſe to bruiſe their heels,
Whom he purſues, though broken heads he feels?
Nor will the harmleſſe *Doves*, become ſo wiſe
To know the *Birds of prey*, through their diſguiſe,
Till they are all beguiled with their ſhowes,
And, quite devour'd, by *Buzzard*, *Kites* and *Crowes*?
Shall wholſome counſell, alwaies, be withſtood?
And, will you reinvolve your ſelves in blood,
What ever your beſt friends indeavour can,
And, as it were, in ſpight of GOD and *man*?

O GOD! what dulneſſe hath poſſeſt theſe *Nations*?
When ſhall the *Spirit* of *Infatuations*,
Be diſpoſſeſt, ye *Britans*? when ſhall *peace*
Unite your hearts? when ſhall diſſention ceaſe,
And, we behold againe within my Coaſt,
Thoſe bleſſings, which they willfully have loſt,
Who, ſleighted counſell, when it was in ſeaſon;
And, yet, reſolve, not to be rul'd by *Reaſon*?

How long! oh LORD! how long ſhall they neglect
The *Teachers* of a better intellect,
And, in thoſe courſes frowardly perſiſt,
Whereby, they muſt arrive at *had I wiſt?*
How long! ſhall that contagious *Cloud of lies*
Which through the ſtreets, almoſt each morning flies
On *paper wings*, with *ſlanders*, poyſon ſome?
To others, *inſtruments of death*, become?
Corrupt weake judgements? Interrupt the *choice*
Of good things? drown the *Pacyfying-voice*
Which, to their great advantage, they might hear,
Unleſſe *deaf-Adder* like, they ſtopt their eare?
Or, liſtened to thoſe falſhoods, weich delude
The *wiſeſt*, and enrage the *multitude?*

How long! ſhall men perſever to delight
In curſed words, and actions of deſpight?
In ſtudying reciprocall diſgraces?
In flinging durt into each others faces?
And, as it were, in ſtriving, who beſt may
The *Devills* part, upon cach other play.

How long! will you in an unhappy courſe,
Run from one bad extreme, into a worſe?
How long! will you pretend, proteſt, and vow,
To be reform'd, yet, nothing better grow?
How long! will you condemne what others do,
Yet tread their paths, yea go beyond them, too,
And think ye ſhall enough your ſelves commend,
To publiſh, wherein others do offend?
Or puniſh them, whoſe crimes but veniall be,
When *Capitall Tranſgreſſors* may go free?

How long! will you obſerve the *ſcorners* Fate,
Yet, never, mend, before it be too late?
How long! ſhall God forbear? how long! for you
Befoole the *wiſe*, yet fooles no wiſer grow?
How long! ſhall he keep off a *Forraigne pow'r*,
While you, at home, each other to devour,

And

And ſeek, by ev'ry new *Deliverance*,
Your owne *Deſignes*, and profits to advance?
As if the publike *Mercies*, which GOD ſends,
Were all vouchſafed for yonr private ends?
How long! will you lie underneath the ſtroke,
Yet, his diſpleaſure ev'ry day provoke?
Or being frighted from what was misdone,
Commit the ſame fault, when the fear is gone?
How long! ſhall prudence preach a ſafer way,
Yet, you renew your dangers, day, by day?
And, though you, ſtill are told what will ſucceed.
Still careleſſe be, of taking, timely, heed?
How long! will you good *principles* with-ſtand,
And fortifie with pebble ſtones and ſand?
Or *paper workes*, or *ſtubble-ſtructures* frame,
When, round about you, all is in a flame?
And, at the givers of good counſell, jeere,
That others, may be fooled as you are?
How long! will ye, whilſt your *blind-Harpers* play
Diviſions, *Jigs*, and *Fancies*, dance the *Hay*,
And, breake each others heads, and ſhins, and faces,
At *Blind-man-buffe*, (aſwel to your diſgraces
As to your loſſe and ſmart) whilſt moſt about you,
Both for your madneſſe, and your follies, flout you?
And whilſt thereby your adverſaries gaine
That, which they could not, otherwaies obtaine?
How long! will you permit, *Ambition*, *pride*,
Selfe-love or *Avarice* to be your *guide*?
And perſevere to truſt, and to commit
Your being, unto ſome who have nor wit,
Nor grace, nor modeſty? as if he had
Forſworne *good counſell*, and, a *Covenant* made
VVith your *oppreſſors*, to reſigne all pow'r
To them, who ſeek to prey on what is your?
And, ſtill to proſtitute your free *Elections*
To ſtrengthen private ends, and nouriſh *Factions*?

How

How long will they, on whom your truſt is plac't,
Put off, what ſhould be *firſt*, untill the *laſt?*
How long will they irreſolute appeare
Whereto they ſhould undoubtedly adhere,
And, thereby keep, from knitting faſt together,
Divided parts, till there be ſtrength in neither
To reunite? Or, till all teare aſunder,
Like *Clouds* diſperſt, by their own in-bred *Thunder*?
How long ſhall *Knave* be Trump? & all the *Cards*
Be pack't, to give unmerited rewards?
Or, deale forth undeſervedly, to thoſe
Who are *beſt friends*, the portion of your *Foes?*
And, O! how long ſhall ſuch men play your *Game*,
Who have betray'd, who will betray the ſame,
And, ſtill promote (though better be profeſt)
A *Private*, or, a *Forraigne Intereſt*?
Hear, O ye *Iſlands*! harken and beleeve,
Your *Genius*, who, doth ſee your waies, and greeve,
If you ſhall act, much longer, as ye do,
Your *City*, *Army*, *Prieſt*, and *People* too;
Your *King*, your choſen *Commons*, and your *Peers*,
Your *Iudependents*, and your *Preſbyters*,
The *worſt diſpoſed*, and the *beſt affected*;
The *faithfull*, and *the man of fraud detected*;
The *Freind*, the *Foe*, the *Foole*, and he that's *wiſe*;
The *Rich*, and *he* who at his *threſhold* lies;
Engliſh, *Scot*, *Welſh*, and *Kerne*, ſhall all together
So jumbled be, ſo juggle with each other,
So ſtagger from their *Principles*, and Friends,
Through fooliſh *hopes* falſe *feares*, or private ends;
That moſt ſhall be deceived, and, undone,
To make a *winning-Game* for Lookers on.
For, theſe have eyes upon you; and expect,
From your encreaſing *Diſcords*, an effect
To their advantage: Theſe, rejoyce to ſee
How ſenſleſſe of your owne true peace, you be;

How

How frowardly you act to your own coſt,
And, play for them, that *Game* which they had loſt.
With ſerious, if ſleight things I may compare,
Ye, *Britans* are now playing (as it were)
A *Game at Cards*: for there are many faces,
Among you, like *Kings*, *Queens*, *Tens*, and *Aces*,
Beſide the *Vulgar pack*; and much ſtrange *dealing*,
Strange *ſhuffling*, and ſtrange *cutting*, (worth revealing)
Is veiw'd, whereby the *publike* hath had wrong,
(And many *private perſons*) over-long.
Some, by the *Players*; others by the *Foxes*,
Who have obtain'd the keeping of your *Boxes*;
Some, by their want of skill; and ſome by *betting*
Upon both ſides; by *violence*, or *cheating*,
Are like no ſhare at laſt, what you to loſe;
Then, laugh to ſcorne, your Folly in the cloſe;
Becauſe, you good advantages did ſleight
And, plaid your *Game* no better, when ye might.
How have ye loſt, what you had lately got?
When all men ſaw, you had the better *lot*?
Of *Hearts* and *Diamonds*, you a while ago,
As faire *Games* had, as any hand could ſhow:
But, ſome *by-ſtanders*, who, your *cards* can view,
Are much afraid, that now ye have but few.
Of *Spades* and *Clubs*, yet (if well paid) ye have
Enough at leaſt, whereby your *ſtakes* to ſave.
Ye had, but of one *Queen*, a diffidence;
And, ſhee was plaid away, a good while ſince:
The *Knaves* are ſhared ſo by either ſide,
That, little odds betwixt you is eſpi'd;
And, they, who yet ſeem *Newters*, (out of play)
At laſt, may ſerve to count upon, ſome way.
One *King*, alone, you have; and what to do
With him, a friend of yours could tell you too,
But that he is no *Player*, and he hath ſpoke,
Already, more, then many have well took.

Yet

Yet this I'le ſay; you cannot make your *Game*,
By all the *Kings*, and *Court-Cards*, you could name,
As by well playing him. As you diſpoſe
Of him, ſo, you are like to win, or loſe:
So, ye ſhall either gaine or miſſe, your *ends*;
So, you ſhall multiply your *Foes* or *Friends*:
GOD, give you grace to take the ſafeſt way;
VVhich, (if vaine hopes delude not) yet, ye may.
And, GOD, direct him, and incline him too
So prudently to *ſuffer*, and to *doe*,
That, he purſue no more ſiniſter ends:
For, at this preſent, upon him depends
The Fortune of his *Houſe*: And, therewithall
Shall many other, either ſtand, or fall,
VVhoſe *Fates* are yet, by very few diſcerned
To be in his *well-doing* much concerned:
Yea, thereupon, dependeth greater things,
Then are the *Riſings*, and the *Falls* of *Kings*.
My Spirit, therefore, groanes within my breſt,
And, is with violent deſires oppreſt,
That, *he*, and *they*, who ſeem yet ſtupifi'd,
Might wake out of their *Dreamings*, to provide,
Againſt thoſe many miſchiefs, which of late,
Have menaced the ruine of this State:
And, ſeeing, by a neare relation, I
Am more oblig'd then any *Stander-by*,
To ſeeke your *welfare*, and prevent your *woe*,
I'le give ſuch hints of what you ought to doe,
As are permitted; O! take therefore heed,
Of what ye now ſhall either hear or read:
For, without Riddles, I will plainely tell,
VVhat *courſes* ye may follow, and doe well.
Firſt, let your erring, and deluded *King*,
Himſelfe, his *Crowns*, and *Scepters* humbly bring,
And, lay them at his feet, to whom, alone,
Belongs the *ſupreme Glorie* of each *Throne*.

For,

For, GOD, will not be mock'd : (though for a ſpace
He winks at many, who neglect his *Grace)*
But, will on every one, avengement take
Who, in his wickedneſſe doth progreſſe make.
Let him acknowledge that *Supermacie,*
And falling downe, before that *Majeſty,*
Which is offended, ask to be forgiven
For his offence againſt both *earth* and *heaven.*
And, that he may obtain it, let him weigh
What *Common Fame* unto his charge doth lay ;
What juſt *occaſion* he hath given, why
Things are ſuſpected, which ye may deny ;
And, what his heart may juſtly ſmite him for ;
Till, all his errors he doth ſo abhor,
That GGD may pardon them ; and men may ſee,
His *Grace* is greater, then their *ſinnes* can bee.
That this be truly done, let him not ſpare
To make his *Failings,* truly, what they are,
By, ſecretly, anatomizing them,
In every circumſtance, 'twixt God and him :
For, in the world, it hath not yet been knowne,
That any *King* was caſt out of his *Throne,*
Without a *crying-ſinne* : Or, that God ſhooke
A *Kingdome* ; or a *Nation,* ever ſtrooke ;
Or humbled any man, for his offence,
And re-advanced, without *Penitence* :
Except, when he, in wrath, did them reſtore,
To make their *ſufferings,* and their ſhame the more.
Which, that he may prevent ; let him delay
No longer, from a *penitentiall way* :
But, make return, before he run ſo far, * *Inſula*
As to become a pris'ner at the * BAR. *Vectis.*
Or, let him take good heed, when he is there,
Leſt other mens *deſigns,* and his own *fear,*
Or, ſuch vaine *hopes,* as he hath had too long,
Occaſion him to fall (by ſtearing wrong)

On

On *Scylla*, or *Charybdis*: Or, leaſt, they
Who, ſeek their own advantage, him betray
By practiſe underhand: For, ſuch as theſe
Will but prolong their owne: and his Diſeaſe,
With harme to others; and exaſperate
Thoſe *humours*, which will haſten on the *Fate*,
That may be fear'd. Thus, therefore, let him do,
Yea, doe it quickly, and ſincerely too.

Let him, a while, withdraw himſelfe, apart,
(Ev'n to the ſecret cloſet of his heart)
Excluding company, but chiefly, them
Who, from his *Duties*, long have hindred him,
By *wicked counſells*; or, by flattery;
Caus'd him to dote upon a *Majeſty*
Which is not reall; and have thereby, *turned*
His glory into ſhame, and made him ſcorned.

Let him, ſhut out all thoſe that ſhew unto him,
Thoſe *pictures of himſelfe*, which may undo him;
And, make him, like *Narciſſus*, on a Bable
To dote, till he be fool'd into a *Fable*,
For, ſome, with ſo much *Piety*, beſaint him;
With ſuch fain'd *Excellencies* they bepaint him;
Yea, they ſo impudently magnifie him,
And, with ſo much *Divinity* bely him,
As if, to *deifie* him they profeſt;
Or, elſe, to *canonize* him, at the leaſt.
And, but, that thouſands know him; and, know too,
How much, men flatter Kings, (and what they do
Who idolize them) ſome would halfe beleeve
He were, not only, blameleſſe, but conceive
That, ſeldome ſuch a King, or ſuch a man,
Had raign'd, or liv'd, ſince firſt the world began;
And, that theſe *Kingdomes*, have afflicted been,
Without his fault; yea, for the *peoples* ſin
Againſt his *God-head*, onely: And, this courſe
Hath made him nothing better; but, much worſe;
For

For *Pharoah*-like, it him, ſtill more obdures,
Aud, ev'ry day, new *ſins*, new *plagues* procures.
Let him, with prudent anger, therefore throw
Such cheating *Glaſſes* from him; and, thoſe too,
Which multiply the faults by others done;
And, repreſent offences, which are none,
In hope to make themſelves the fairer ſeem,
By caſting blurs, on other mens eſteem:
For theſe *Impoſtors* cheat him, with falſe ſhowes,
That, he to ſave their *Stakes*, himſelfe may loſe.
Let him take heed of their *Compliances*,
Who are declined from thoſe *Principles*,
Whereby, they in meere conſcience, and true zeale.
Appeared active for the *Common-Weal*,
Againſt his *Int'reſt*; and, in ſhow or won
A *counter courſe*, in their *Deſignes* to run,
In aid of his *deſires*, with hope of thoſe
Rewards, or Honours, which he ſhall propoſe:
For, on ſuch giddy *Turne-coats*, all his coſt,
Time, *promiſes*, and *favours*, will be loſt,
Both to *himſelfe* and *them*; Becauſe thoſe *flaſhes*,
Are but a *ſmoake*, rais'd out of *Duſt*, and *Aſhes*,
And ſhap'd unto a *Cloud*; which being fill'd,
With noyſome *Aire*, and, thereby, vainly ſwell'd,
Up to a ſhew of ſomething, ſhall, at laſt,
Vaniſh to *nothing* by a ſuddain Blaſt.
Let him conſider, what ſad deſolations
His wilfulneſſe hath brought upon three Nations;
Upon *himſelfe*, and *Children*; what great fears
And ſorrowes he hath heap'd, now, many years,
On others too, aſwell as upon them,
Whoſe *peace*, and *weal*, he ought not to contemne:
Let him take notice, with how little ſenſe,
Of their *Afflictions*, and of their expence
In Blood and *Treaſure*, he hath paſſed over
Thoſe loſſes which he never can recover.

And

And let him ponder what may more befall,
Unleſſe the pow'r of God prevent it ſhall.
Let him obſerve to what deſpiſed things,
Below the honour, not alone, of *Kings*,
But, of Inferiour Perſons, he is brought,
By ſeeking that, which he in vaine hath ſought;
By liſt'ning to bad Counſell; and, by ſtill
Purſuing thoſe beginnings which were ill.
Let him impartially reſolve in mind,
To what conditions it hath him confin'd;
What heights of *Glorie* it hath caſt him from;
To what a depth of *Troubles*, he is come;
What meanly-qualified *Groomes*, of late,
He hath been faine, diſguis'd, to perſonate;
What triviall *Fellowes* he is forc'd to feed,
Ride, and converſe with: yea, let him take heed,
From what ſleight *Jockies*, and what *Scatter-wits*,
He ſeeketh aid, and thereby nothing gets,
To further his *deſignes*; nor ought but *Lies*,
Rodomantadoes, and ſuch *Vanities*.
Nay, let him mark it once, and then againe,
What beggerly *Companions* he is faine
To fawne upon; to humour, bribe, and woe,
With promiſes, of wealth, and honour too,
To ſerve his ends, when thereto they can add
No more, then from a Porter may be had;
Except it, peradventure, be Returnes
Of ruine on *themſelves*, and, on him ſcornes.
Let him examine, by himſelfe, alone,
What he committed hath, or left undone,
For which this change befalls him; And not dream
That, theſe afflictions have purſued him
For other mens tranſgreſſions altogether,
And let him ſeriouſly conſider, whether
There can be hearty *penitence*, or no,
For *wrongs*, without ſome *ſatisfaction* too,

Let

Let him examine, if a *facrifice*
Of *words*, and *proteſtations*, may ſuffice
For *bloodſheds*, and thoſe many *robberies*,
Which on his *Perſon*, and his *Party* lies:
Or, whether he, and his *Prerogatives*
Were ever worth ſo many thouſand lives,
As they have coſt: or, whether, when to make
His laſt accompt, he cometh, GOD will take
So triviall an anſwer, as to ſay;
His *will*, and *pleaſure*, they would not obey;
But *rebells* were, who did that power reſiſt,
Which he doth claime, of doing what he liſt
As his *Vicegerent*, and, as he wrs taught
By thoſe, whom he, to be true *Prophets* thought.
Let him conſider, what beſt guards a *Throne*,
And, keeps him ſafeſt, who doth ſit thereon;
By whom, *Kings* raigne; why they at firſt were made;
And, for whoſe ſakes, authority they had:
That, he may not ſuppoſe GOD, did provide
His *Kingdome*, only to advance his *pride*:
Or, to inflict an heavy curſe, upon
Whole *Nations*, by inſlaving *all* to *one*.
Let him conſider, in what infamies
A *Tyrant* lives, in what *uncertainties*,
Fears, *doubts*, and *dangers*: and with what *eſteem*,
Content and *peace*, he wares his *Diadem*,
Who raignes, as knowing, that he had his *Crown*
More, for his *peoples* ſake, then for his *own*.
And, let him kick away thoſe *Paraſites*,
Whoſe *Counſell* to *Oppreſſion*, him invites;
Or, fooliſhly perſwades him, to improve
Pow'r, *wealth*, or *pleaſure*, by the loſſe of *love*.
And, thereby, makes him labour to enjoy
That *pow'r*, which will at laſt *himſelf* deſtroy.
Let him conſider, ſoberly, if he
In honour, or in conſcience bound may be

Himſelf, for *thoſe*, to hazard, who pretended
His *Honour*, and his *Rights*, to have befriended;
Whereas, it may, (by many a circumſtance)
Be made appeare, that, at their owne advance
They chiefly aim'd; or, to prevent the *Lot*,
Which, they had by his *Grace*, already got.
For, to prevent approaching *Beggery*,
Some ſtrength'ned him in acts of *Tyranny*;
Some, to diſturb the *waters*, that in them,
They might be thriving *Fiſhers*, under him.
And very few (what e're they counterfeit)
To him adhered, but, to *ſave*, or *get*.
Or, though their *love* ingaged them; yet, none
Is bound to more, then can by him be done:
Nor is it juſt, that *he*, himſelf ſhould loſe,
Becauſe, he wanteth pow'r, to ſave all thoſe
Who ſtood with him ingaged: Nor, would they
Deſire it, if they lov'd him, as they ſay.
Let him not truſt to thoſe *fanatick things*,
Who, dote upon the *Accidents* of *Kings*,
And ſleight their *Eſſence*: For, as hitherto
Theſe, by their aid, did but themſelves undo
Without his benefit; ſo ſhall it bee
Hereafter, till their errour they can ſee.
There is no help in humane policy,
Nor any way, but down-right honeſty
To his ſecurity; or to redeem
Their happineſſe who have aſſiſted him:
For ev'ry *courſe*, and politike *deſigne*
That, ſhall be drawne out, by a crooked *line*,
Will but beget new miſchiefs, and inforce
New projects, whoſe effects will ſtill be worſe;
Till ſpight of *pow'r*, and *fraud*, *long ſwords*, and *daggers*,
He ſtand enrowl'd among the *Royall Beggers*;
Or, with thoſe *Kings*, who, from their honour fell,
Becauſe, they ſleighted thoſe, who wiſh'd them well.

Let

Let, him not fancy, that their *ſeeming love*,
Who Court him, yet, will worth regarding prove,
Though, daily more and more they ſhall repaire
To kiſſe his hand ; or, fill the empty aire
With acclamations ; or, although they may
Upon his *birth*, or *Coronation* day
Make *Bonefires*, ring the bells, drink healths unto him,
And ſuch like triviall, and rude honours do him ;
For, herein, theſe, act but a ſenſuall part,
Delightfull to themſelves, without a heart :
Some, to expreſſe their preſent diſcontent,
And diſ-affection to the *Parliament* :
Some, for ſelfe-ends ; ſome out of levity,
And, many other, they well know not why,
Seem zealous of his honour, who would ſoone,
Repent what, they now covet ſhould be done,
Were he reſtor'd unto them, with that mind
Whereto, as yet, he ſeems to be inclin'd ;
And, they who do this day *Hoſanna* crie,
Would ſay, perhaps, to morrow, *Crucifie*.

The *common People*, rather live by ſenſe,
Then reaſon ; and ſo quickly take offence
At preſent ſuffrings, that they oft are pleas'd
To cut their own throats, that they may be eas'd.
And, when it ſhall diſtaſt their Fantaſies,
Will tread on what they did Idolatrize.

If, therefore, he would in their love confide,
And gaine from them affections which will bide ;
He muſt protect, them from receiving wrong,
In things, which to their Freedomes do belong :
Of their proprieties, he muſt take care ;
And, that their *Perſons* and their *purſe* he ſpare,
Till he ſhall need them ; and untill they ſee
How for his *honour*, and their *good* 'twill bee :
For, they will then, be forwarder to give,
Then he ſhall be to ask, or to receive ;

And, when juſt cauſe the ſame occaſion may,
Fling, for his ſake, both goods and lives away.
Let this be then his aime, and his intent,
When *God* ſhall joyn him with his *Parliament*;
With Juſtice, let him round impale his *Throne*,
And, ſet before it, like King *Solomon*,
A guard of *Lions*, that, may keep away
Thoſe *Apes*, *Baboons*, and *Foxes*, which aſſay
Thereon to make intruſions; or, deviſe
How to invade him, with ſuch flatteries,
As may delude him; and, divert him from
Thoſe *Duties*, which his *Dignity* become.
All his *Prerogatives*, likewiſe, let him
So mix with *equity*; ſo, circle them
With pious *Charmes*; and, ſo confine, and awe
His *Vaſſalls*, by *Example*, and by *Law*,
That, in all times to come, nor *he*, nor *they*
Who ſhall ſucceed him, find occaſions may
To dim his *glory*, or his pow'r to ſhake;
Or, on the Subjects right, a breach to make.
So, ſhall the *people* their juſt claimes enjoy,
So, you, who do each other now deſtroy,
Shall in each others happineſſe delight,
And, raiſe your *Mountaine* to a glorious height.
What, can he more deſire, then to excell
Among thoſe *people*, with whom all is well?
Whither can he aſpire, but to poſſeſſe
On earth, the chiefeſt earthly happineſſe?
And, what can he have leſſe, then he now gaines
By ſeeking more, then to a *King* pertaines?
But, leſt, what his good *Genius* would adviſe,
He may, by meanes of their deceits deſpiſe,
Who have the *Jannes* and the *Jambres* been,
By whoſe *enchantments*, he continues in
Obdurateneſſe: Let him, take ſpeciall care
Of thoſe falſe *Prieſts*, and Prophets to beware,
Who

Who ſooth him up with lies ; and, make him dream,
That, by endangering his *Crowne* for them
He ſhould preſerve it ; and, that, to provide
Large meanes to feed their *gluttony* and *pride*,
Is to promote GODS *glory* ; let him not
Believe thoſe truthleſſe *vanities*, a jot.

Though ſome *good men*, have heretofore been fed
With *Babels* portions, and unforfeited,
Preſerv'd their innocence, (with much ado)
Yet, now, thoſe *dainties*, have corrupted ſo
This Generation ; that there's cauſe to doubt
Their *Charmes*. And, therefore, let him ſhut them out
From *heart*, and *eare*, (what ever formall ſhew
Of *Sanctity*, they make in outward veiw)
Believing, that their chiefe intentions here,
Are to repair their *breaches* ; or, endeare,
And ſweeten, to the ruine of this *Nation*,
Thoſe *Philters*, and that *cup of fornication*,
Whereby, their *Scarlet Miſtreſſe*, giddifies
All thoſe, who liſten to her Witcheries.

Let him, above all others, take good heed
Of theſe *deceivers* : adde this to his *Creed*
Concerning them : ev'n this, that they are not
Gods Prophets ; that, God ownes not for his *lot*,
That they ſo call, and, that, though him they raiſe
Above the *Moone*, with attributes of praiſe ;
It is, but for the ſervice of the *Dragon*,
Their Luſt, their great *Diana*, or their *Dagon*,
That, they ſo court him : yea, though they adore
The ſeat he ſits on, as *divine* (or more)
And, canonize him (as it were) for *one*,
Who, all his *Predeceſſors* had out-gone
In piety, (becauſe, he ſtoutly ſtands
To keep them with *full guts*, and *idle hands*)
Let him not be deceiv'd ; nor think ſo glorious,
So honourable, or, ſo meritorious,

What

What he would do for them, (if he were able)
For, *Jeſabel* did feed, at her owne table,
Eight hundred Prophets ; and, appear'd no doubt,
In her owne way, as bounteouſly devout,
As he would be : yet, did her *ſuperſtition*,
With other ſinnes, occaſion her perdition :
And they were but falſe *Prophets*, whom ſhe fed,
Who ſhortly, after, likewiſe periſhed.
Hypocriſie. and *ſuperſtition*, may
Be ſooner flattered by ſuch as they,
Into *ſtupendious-bounties*, then you ſee
The beſt men can, by true *devotion* be :
And, this, the *Sacrifices*, *Altars*, *Groves*,
Shrines, *Idols*, *Temples*, and that Bounty proves,
Which hath been dedicated unto *men*,
To Angells, and to *Devills*, now and then.

Then, let him, not their *Praiſes* prize ; nor feare,
Againſt their claimes, that *covenant* to ſweare,
Which is eſtabliſh'd by his *Parliament*,
Their miſchievous encrochments to prevent :
For, though they have made captive his eſteem ;
Not only to their *callings*, but to them ;
Nor *they*, nor *that* (once theirs) now, ſold and bought,
Are ſo *divine*, as they would have them thought.

Yea, though theſe call it *ſacriledge*, in thoſe
Who, to diſcharge the publike debts, diſpoſe
What was of late, employed, but to feed
Bel and the *Dragon* ; and, would ſcruples breed
Within his conſcience, making him beleeve,
That GOD, is rob'd, if others do receive
What, lately they poſſeſt (and have too long
Uſurp'd already, to the publike wrong.)
Let neither *King*, nor *people*, be afraid
Of what by theſe *Impoſtors*, hath been ſaid,
To ſave their *Kitchenſtuffe* ; and, that their back
Hereafter, may not their *ſoft raiment* lack.

Let

Let him not fearfull be to ſell, ot buy
Thoſe *portions*, in their great neceſſity,
Unleſſe they ſell, or buy them, with a mind,
To prey on others rights; or, are inclin'd
To have them though they think it may be ſin;
And whether *right*, or *wrong* be done therein:
For, ſuch a man himſelfe doth guilty make
Of *Sacriledge*, though but his owne he take.
A true *Diſciple*, doubtleſſe may injoy
Things carnall; and whilſt them he doth imploy
As he is bound, none ever grudges him
Their uſe; nor doth him, in their uſe, condemne:
But, when, his own falſe int'reſt to advance,
He ſhall miſ-name it, *Chriſt's inheritance*,
Or otherwiſe ſhall miſ-imploy the ſame
Againſt Truths Friends, and honor of GOD's *name*;
He forfeits what he had. Moreover, know,
That *Chriſt*, whoſe ſervice they pretend unto,
Bequeath'd them no ſuch Lordſhips, as they claime:
Nor *Salaries*, like thoſe, at which they aime:
But giving them *Cmmmiſſion* (whom he ſent
His work to do) injoyned them content
With his *allowance*; ſtrictly charged them,
To truſt to none, for wages, but to *Him*:
And, to expect their Labours *hire* from *none*,
(Or *any where*) but, where the *work* is done.
But, ſee, how great a difference now appears
Betwixt theſe *Prieſts*, and *Chriſt's* Commiſſioners:
So impudently they do now preſume
The *Titles*, and the *Wages*, to aſſume,
Which were forbid; ſo largely, they provide,
Not neceſſaries onely, but for *pride*,
For *luxury*, and for *magnificence*,
Beyond the limits of a modeſt *Prince*;
So looſe at their deportments, and ſo vaine;
Such *Ruffians* and *Buffoones* they entertaine:

Of common faults, and of each crying ſin,
So manifeſtly guilty, ſome have been;
So peeviſh are they, ſo uncharitable;
Amid their plenty, ſo inhoſpitable;
So ignorant, they have been otherwhile,
And their *Apoſtleſhips* do ſo defile;
That, to ſuppoſe *CHRISTS* Officers were ſuch
As they appear, were in effect, as much
As to profeſſe, his *Kingdome* were become
Terreſtriall, and his Court, indeed, at *Rome*;
And, he who ſhall receive theſe, in the name
Of *CHRISTS* Diſciples, will receive but ſhame.
'Tis pitie, that their *Bounty*, who were Nurſes
To piety, at firſt; and, who, their purſes
So prodigally empti'd, to endow
The needy *Saints*, ſhould ſo perverted grow;
And, that, men were ſo graceleſſe in their uſe
Of *Bleſſings*, as to loſe them by abuſe.
Yet, juſt it was, that they who did ſuppoſe
GODS *bounty*, not enough; their owne, ſhould loſe.
And, that, *gifts* which he gave not; and, which may
Pervert his purpoſe, ſhould be took away;
(At leaſt) when their poſſeſſors do begin,
To turne, what flow'd from *vertue*, into ſin.
And, how could you imploy their vaſt wealth better,
Then, to diſcharge that, wherein you were debter
By their default, who, ſought to have deſtroy'd
Your *Birth-rights*, by that wealth which they enjoy'd?
Since, *Offrings* made to GOD, (and, which to owne,
He doth accept) may be on men beſtowne,
In times of need, when *mercy*, juſtly cries
To be prefer'd, before a *Sacrifice*.
Thus, did, without reproofe, the *Jewiſh Kings*
By, otherwhile, with Dedicated things,
Their *Kingdomes* peace; and purchas'd uncontrold,
Their Liberties with ſanctified Gold;

So

So, with their wealth, by whom your *wars* begun
To pay the *Souldier*, you have juſtly done.
But, that your King more plainely may eſpy
His diſobligement, to the *Prelacy*;
(Which comprehends thoſe *Boutefeu's*, by whom
He, and his *people*, are almoſt become
The ruine of each other) Be it knowne;
Theſe, were, at firſt, no *creatures* of his owne,
Or, of his *Predeceſſors*; though, they gain'd
A *legall Oath*, by them to be maintain'd,
As part of *holy Church*; and, though a while,
They ſate among the *Peerage* of this *Iſle*.
But, they were firſt created, to promote
The Kingdome of the BEAST, and, to devote
Their ſervices to him, in raiſing high,
In making ſtrong, and large, his Emperie;
Or, in debaſing *Kings*; and, how, they did
Performe that ſervice, you in ſtories read.
Now, when for bloody tyranny, from hence,
That *Tyrant* was expell'd, by *Providence*,
Theſe alſo, (if they had not been befriended)
Had into baniſhment, their *Chief*, attended.
But, they pretending to a *Reformation*,
(Perhaps, to keep poſſeſſion in this *Nation*,
For their *grand Signior*; and, to bring to paſſe
What, now of late, almoſt effected was,)
Obtained grace: And, proving to be fit
For their ambition, who aſpire to get
An *arbitrary pow'r*, they did ariſe
Almoſt to all their former dignities;
And, grew ſo active, and, ſo wiſe became
In playing of the *Kings*, and their owne *game*,
That, here, (as plainly as in *France*) we ſee
There's no ſuch *Tyrants*; as where *Prelates* bee.
And, he, perhaps, did mean the ſelf-ſame thing,
Who us'd to ſay, *no Biſhops*, and *no King*.

They

They were advanc'd, like *Jeroboams* Prieſts,
But to preſerve uſurped Intereſts
Upon the *people*; and to help encreaſe
Thoſe claimes which Tyrants covet to poſſeſſe,
By falſifying *Charters* and *Commiſſions*,
From *Sacred Writ*, to juſtifie oppreſſions:
And *Juriſdictions*, to that end, they had,
To *force*, when *wit* they wanted, to *perſwade*.
Then, to oblige the more, and, that they might
Be like to *Jeroboams* Prieſts, outright;
They, from the pooreſt, and the baſeſt ſort
Of people, roſe, to higheſt place in *Court*.
This is their *Jus divinum*, whatſoe're
Their *friends*, or they, would make themſelves appear:
Which, by clear demonſtration, I make good,
And, not by tales of *Tubs*, and *Robin-Hood*.
Thus, *what they were*; and, *what they had to do*,
And, *what at beſt their pride hath brought them to*,
I have declared; that, your *King* no more
May cheated be by them, as heretofore:
Or, think, that *Law*, or *Conſcience*, him obliges,
To keep up their uſurped Priviledges,
But, thereby know, that, if he ſhall delight
In that, which is indeed the *Royall-right*;
He, their vaine ſervices, no more, will need,
And, joy, that from ſuch *Flatt'rers* he is freed.
If any ſhall object, that, he hath took
An *Oath* on their behalfe; that might be ſpoke
Aſwell of *Kings*, perhaps, who took away
Old *Idol Preiſthoods*: For, 'tis likely, they
Vow'd their protection, when the policy
Of *Jeroboam* rais'd his *Hi'rarchy*
To fix the *Kingdome*. But, no *Oaths* oblige,
Which in unlawfull actions would ingage:
And, his *Oath* is not broke by him, who took it,
When, that, which made it lawfull, doth revoke it.

If

If it be ſaid, thoſe things to God were given,
Which they poſſeſt. What then? in earth, and heav'n,
God, is the ſole poſſeſſer of all things;
And, (whatſoever any *takes*, or *brings*)
Hath neither more nor leſſe; nor doth allow
That any *place* on earth, or *portion*, now,
Of things meere earthly, ſhould be made appeare
More *holy*, or more *his*, then others are;
For, man intitling GOD, to *mens* eſtates,
Is, but a *Prieſt-cheat*, which he greatly hates.
When, you give more to God, then he commands,
His *Thanks* is; *Who requir'd it at your hands?*
Nor doth he thoſe *Oblations* ever prize,
Which from a ſuperſtitious ground ariſe;
Nor counts, a charitable deed made void,
When gifts abuſed, better are imploy'd.
Oh! let not then his hazzards to preſerve
Their temp'rall claimes, be more then they preſerve.
Let him not tire himſelfe to change a boot,
Which he may weare with eaſe, on either foot.
Let him not, by his undue care of theſe
Which were the chiefeſt cauſe of his diſeaſe,
Againſt his owne juſt Int'reſt make him erre,
By ſeeking their advancements to preferre
Before his owne *well-being*. Let him not
Permit their formall wiſedome to beſot
His underſtanding ſo, that he ſhall ſcorne
This Counſell; or, continue to adjourne
Compliance with his people in thoſe things
Which are the Cement betwixt them and *Kings*;
And, will be ſo approved, maugre that
Which, to deceive him, they both print, and prate.
Let him not truſt to their enchanting Spells,
Nor to the *braine* of their *Achitophells*;
For, if faint, or falſe-heartedneſſe in thoſe
Who, for the *Publike*, his attempts oppoſe,

Shall

Shall not for private, or, by-intereſt
Betray the cauſe and truſt they have profeſt;
GOD, at this preſent time, will lower bring
The tyrannizing pow'r of *Prieſt*, and *King*.
Nor *King-craft*, *Prieſt-craft*, nor the policies
Of all, who preach or fight by tyrannies,
Shall long prevaile, though, to ſupport each other
All *Europes* Tyrants ſhould unite together:
But, GOD, when they ſuppoſe to reach the tops
Of their *deſigns*, will fruſtrate all their hopes;
And, cauſe them to perceive, that he intends
To proſper that, whereto they are no friends.
Before that day, from all equivocations,
From all cloſe ends, and mentall Reſervations,
Let *Charles*, begin a reſolute retreat;
Elſe (MARK this) when ſev'n years he ſhall compleat
Among the *Beaſts*, with *Nebuchadnezar*,
Th'event of his demurrers will appear:
And, he, who, yet a *Leadſtar*, might become,
Of juſt *Dominion*, to all *Chriſtendome*,
Shall miſſe the beſt advantage offred, yet,
To any, King, who on his Throne did ſit.
Though *clouds* riſe in the *South*, and in the *North*;
There is a *Doome-conditionall*, gone forth
To be *reverſt*, or *ſtand*, as he ſhall, now,
His want of prudence, or, his wiſedome ſhow,
As when the Sun aſcends, to run his race,
From his ecclipſed honour, and diſgrace,
He, now, may riſe; whereas, if he paſſe by
The preſent offred *opportunity*,
He may perhaps, begin the fatall *dance*,
Which ev'ry King muſt foot, who doth advance
Himſelfe above his *bound*. He, may, now, make
Their expectations fruſtrate, who, yet, take
An old *prediction*, in that ſenſe, which he
Would be unwilling ſo fulfill'd ſhould be.

For

For, through theſe Iſlands this *Tradition* goes,
That *He*, who made the *Engliſh Damask Roſe*,
Or, elſe ſome other, being curious growne,
To know the future fortune of his *Throne*,
Receiv'd, in *hieroglyphick-wiſe* expreſt,
Their *Portraitures*, who, when he was at reſt,
Should in his *Kingdome*, after him ſucceed;
With words, in *Latine Verſe*, thus Engliſhed:
A Man, a Child, a Furious-One; Vir, puer, &c.
A Maid, a Fox, a Lion, None.
I would not, any much ſhould truſt, or feare
Such *Prophecies*; yet, when events appeare
To anſwer unto that, which was fore-told,
Wiſe-men ſhould make what uſe of them they could:
Seek how they might extract, ev'n from the Devills
Deceits, an *antidote*, againſt his evills;
And, ſo direct their actions, that his *Charmes*
And cheating *riddles*, may not do them harmes.
Lo, that *prediction*, is this day fulfill'd;
Six, as it was fore-typifi'd, have held
The *Scepter* of that *King*; and, now there's *none*,
Who either weares the *Crowne*, or fills the *Throne*;
Nor, any thing to furniſh out the fame
Belonging to that *race*, except a *Name:*
And, here ſhall end that *Propheſie*, unleſſe
It further be fulfild through *wilfulneſſe.*
If he, who ownes that name, ſhall harken to
Their counſell, who will tell him what to do;
That *name*, at laſt, much like that *ſtamp*, may be
Which was preſerved, when the *Royall-tree*,
Once, repreſenting *Nebuchadnezzar*,
Was felled down. And, as he did appear
In former Glorie, when he had confeſt
His failings, and the *living God profeſt*;
So, ſhall it be with *Charles*, if he repent;
God, will the ruine of his *Houſe* prevent;
Reſtore

Reſtore him to his *Throne*, and make his fame
To grow the fairer, through his preſent ſhame.
But, if he ſhall defer, till 'tis too late,
Let him prepare for King *Belſhazzars* fate,
And, let all thoſe, who ſhall to him adhere,
Expect, in his ſad *dooms* to have a ſhare.
As *Samuel* did for *Saul*, till God did fling
That *Tyrant* off, and choſe another *King*;
So ſhall I pray for him (with mourning too)
Till I perceive what GOD, and *he* will do.
And, therefore, touching him, I will (before
I ſpeak to others) utter ſomwhat more.
By no externall ſymptoms, can I find
That, he doth yet, begin to change his mind;
But, ſo, in his firſt *march* proceedeth on,
As if, he *wrongs* receiv'd, but none had done.
And, whereas GOD, for penitence doth call,
Doth ſeem to think, there needeth none at all;
But, rather, that his *people* (if not heav'n)
Should ſupplicate, to be of him forgiven,
For ſuffring, ſuch an *Innocent* as he,
So ſcandalized, and ſo wrong'd to be.
Yea, and the *people* (as it is their guize)
When ſome *offender* at the gallowes dies,
Whom they themſelves brought thither, do begin
To look more on the *ſtreight* that he is in,
Then, on the reaſon of it. And as when
A *Townſhip*, having ſeized guilty men, (goods,
Who had much wrong'd their ſervants, ſtole their
Devour'd their cattell, ſometime ſhed their bloods,
And, threatned their deſtruction; in a rage
They force them to the *ſtocks*, or to the *cage*,
Or to the *Juſtice*, and are like to teare
The *Rogues* in pieces, too, ere they come there:
But, when they are examin'd; and when they
Muſt, at their Pariſh charges them convey
Unto

Unto the *Goale*; be bound to proſecute;
Take paines, and ſpend ſome money in the ſuit,
That *Juſtice* may be done (the Land to free
From ſuch a plague as thoſe were like to bee)
Then, if the *Raſcals* whine (as they will do)
And make their moan, they faine would let them go.
Thus, fares it with the people; they complain'd
Againſt the *King*, of wrongs by him ſuſtain'd,
And, of worſe like to come. They ſaw, he drew
The *Sword* upon them, therewith to purſue
His *Uſurpations*; and, they were compel'd,
To arm, and to oppoſe him in the field;
Where, GOD, the victory beſtow'd on them;
And, in their own defence, they conquer'd him.
Then, finding, that this *Conqueſt* drew on charge,
And, that it further would their coſt inlarge
To keep what they have got, (leſt all the coſt
And blood already waſted, ſhould be loſt,
And worſe things follow) they impatient grow,
And, are diſcourag'd, and beſotted ſo,
That, they begin to pity his eſtate
More then themſelves; to ſcandalize, and hate
Ev'n their *Deliverances*; to underprize
GODS *mercies*, their own *ſafety* to deſpiſe;
And, to behave themſelves, as if they had
An inclination in them to be mad
About next *Moon* in *Iune*: Or, had their *Doome*
In ſpight of their *Defenders*, to become
Perpetuall *ſlaves*: And, this baſe *Generation*,
(Foes to themſelves, and to their own ſalvation)
Have ſo confirm'd the Kings obduracy,
By their imprudence, and apoſtacy,
That, he, perhaps, perſwades himſelfe, there needs
No penitence for any of his deeds
Againſt the publike Rights; and that his ends
To compaſſe, this *vain Rout* will yeeld him friends.
Now

Now, therefore, all excuſes to prevent,
Though I have ſhew'd, whereof he ſhould repent;
Informed how; and in ſome part, of *what*;
Yet, here Ile touch a little more of that,
That *He*, and *they* who think him without blame,
May ſomewhat now conſider of the ſame.
Deſerves it no *repentance*, to invade
Thoſe *priviledges* which his *people* had?
And thoſe proprieties, which they injoy'd
In their eſtates, unjuſtly, to make void,
Or, from their antient *freedomes*, them to thruſt?
Or, from their due *poſſeſſions* for his luſt?
Or, maintenance for luxury and pride,
By other mens undoings, to provide?
And, then by *Proclamation*, to pretend
Some neceſſary, and ſome publike end,
Which, could be manifeſt to no mans veiw,
And, which, was generally knowne untrue?
Was it no *ſinne*, by baſe *Monopoles*,
To raiſe the price of moſt commodities?
To take away free trades and *occupations*;
To vex men with *perpetuall Moleſtations*,
By *Courts* and *Officers*, devis'd for nought
But, that men into bondage might be brought
To his *Prerogatives*? and by degrees
By new exactions, Services, and Fees,
Be ſcrew'd up, (through demands, appearing ſmall)
Till he hath got a *ſeeming right* in all?
For if that be his due, which was receiv'd;
So, is the reſt, if *Prieſts* may beleiv'd.
Was it no fault, deſerving *penitence*,
To take away the meanes of their defence,
From his moſt faithfull *Subjects*? to ingroſſe
And, raiſe the price of *powder*, to their loſſe,
And their apparent danger? to *diſarme*
Their *perſons*, who intended him no harme?

To

To put them under the command of thoſe
Who are their knowne *Oppreſſors* and their *Foes*?
To make them *lend* what he ne're meant to *pay?*
To make them *buy* what he ſhould *give away*?
To make them *give*, who had no liſt thereto;
To make them *ſell*, what they would not *forgo*?
To *act*, what may of all their dues deprive them?
And to deny them that, which ſhould relieve them?
Deſerves it not a *ſigh*, that in his *Court*
Prophaneneſſe, and *Oppreſſions*, were but ſport?
That, *Judges* were compell'd to wreſt the *Lawes*?
Divines the *Scriptures*, to maintaine a *Cauſe*
Which GOD abhorres; that all *oppreſſions* ſhould
Be there upheld, and *ſin* be uncontrold?
That *School-boyes* not arriv'd at years of reaſon,
Should ſuffer death, as culpable of Treaſon,
For childiſh words; as if Kings grew afraid
Through guiltineſſe, of what young *Infants* ſaid?
Deſerves it not bewailing, to repaire
By *fines*, unjuſtly rais'd, the *Houſe of prai'r?*
To puniſh, men of merit, with diſgraces,
Diſmembrings, Stigmatizing of their faces,
Impriſonments, exiles, and ſeparations
From friends, wives, children, yea, from all relations,
For things not capitall; or, deemed *crimes*,
By *Law*; or, blamable in better times?
Was nothing done, whereof he might repent,
When ev'n the *ſpeaking of a Parliament*,
Was made a crime? when *Members* were confin'd,
For doing what by duty was injoyn'd;
When all their Priviledges were ſo broke,
That, ſome ſhould violently have been tooke,
Ev'n from their *Sanctuary*; which, of old
To violate, no *Tyrant* was ſo bold:
And for which act, alone, this *free born Nation*,
Would quite have ruin'd all his *Generation*,

In former times; if, they had ere obtain'd
So great advantages, as now are gain'd?
Deſerves it no *repentance*, to beſtow
Thoſe *honours* which to *virtue* he doth owe,
On vitious men? Or, ſuch as had no worth
But, wealth and arrogance, to ſet them forth?
Or, could be inſtruments to help undo
Their honeſt neighbours, and the *Kingdome* too?
Is it no wrong, to ſet ſuch *Raſcalls*, over
Their well *knowne betters*, that they may uncover,
And *riſe*, and *bow*, before them; who, are fitter
To lacky by their horſe, Caroch, or Litter?
Or, rather to be baffled, kick'd and ſcorned,
Then, with a *Coronet* to be adorned?
Was nothing purpos'd, fit to be repented,
When that *Deſigne* was firſt of all invented,
Which, to promote, (and, thereby to inforce)
He ſent both for *Commanders* and for *Horſe*,
To *Germany*? And, was there nothing plotted,
When on our Seas that *Spaniſh Navy* floted,
Which anchor'd in the *Downes*? Is there no *teare*,
Or *ſigh* due, for thoſe things which acted were
Concerning *Rochell*; whereof, to this day,
The *Proteſtants* of *France* complaine, and ſay,
It cannot be, but, that both GOD, and *Man*
Will vengeance bring, for what they ſuffred then?
Is there no need of *penitentiall prayers*,
For innovating of the *Scotch-affaires*?
For doing, and undoing? For complying,
And falling off? For granting, and denying?
For all thoſe falſifyings which fore-went
The *firſt*, the *ſecond*, and this *Parliament*?
For all thoſe *injuries*, which have been ſince?
For all the acts of fraud, and violence,
Committed in theſe *Iſlands*, ſince this *Warre*,
By *him*, and *thoſe*, which of his *party* are?

For

For all theſe, is there no compunction due,
Which, he before the world, is bound to ſhew?
No cauſe, can he diſcover of *contrition*,
For that *Idolatrie*, and *Superſtition*,
Which daily multiplyed in theſe *Lands*
By his connivance, or by his commands?
And, by the vaine hopes, fear, or fraud of thoſe
Whoſe piety conſiſts in mimick ſhowes?
And, ſince there is a *Statute*, in this *Iſle*
Which treaſonable makes, to reconcile
This *people* unto *Rome*; did it appeare
No fault, to tolerate an *Agent* here,
Or *Nuntio* from the *Pope*, to innovate
In matters of *Religion*, and the *State*?
Is there not cauſe enough he ſhould repent
(Though no cauſe elſe were found) that, he hath ſpent
So many years before he doth begin
That *penitence*, which brings *forgiveneſſe* in?
That he adventured ſo many falls,
Neglected and with-ſtood ſo many calls?
Made outward ſhewes, of ſorrow and remorſe,
Yet, was no whit the better, if not worſe?
That, in his heart, he ſtill prepares for *Warre*,
When all his *words* for *peace*, and *Treaties* are?
That GODS long ſuffrings, and th'indulgencies
Of his wrong'd *people*, he doth ſtill deſpiſe?
And, that, although he now is in a chaine,
His former hopes, and purpoſes remaine?
If he repent not, may he not at laſt,
Be made repent it, when the time is paſt?
That, he is ſo unwiſe, as to provoke
Thoſe men ſo far, by whom his pow'r is broke,
As by apparent ſignes, to let them ſee
His aimes to compaſſe their deſtruction be?
And, how, for that intent ſtill meanes are tri'd,
All *parties*, from each other to divide,

And from themſelves? Moreover, may he not
Find reaſon to repent, what, by the *Scot*
He hath endeavour'd to effect his ends?
What by the *Citie, Armie,* and his *Friends*
In either *Houſe*? yea by the people too,
That, he may make all *Parties* help undo
Themſelves, and him, whoſe *fall* till he repent,
No *pow'r,* will be ſo powerfull to prevent.
For, though they thriv'd a while, both he, and they
Whom he corrupteth, ſhall deſcend *one way*;
And, GOD this Kingdome ſhall in order ſet,
By *men* and *meanes,* not thought upon, as yet.
More might be ſaid; much more, to let him ſee
What cauſes, of *repentance* there may be;
Which I had rather he himſelfe ſhould find,
(And, ſeriouſly conſider in his mind)
Then hear them from another; and, but that
The *Common Voice,* theſe faults enumerate,
I, had not mention'd them: nor, ſhall theſe prove
A blemiſh to him, if all this may move
His heart to *penitence*: For, then Ile ſay
Enough, to take all guiltineſſe away;
And make him cleaner, then he was that *morn,*
In which it was firſt ſaid, that *he was borne.*
And, GOD, ſo bleſſe my hopes, as I intend
All this, to bring his troubles to an end;
And in this manner do it, that *paſt evills,*
Nor *future ſinnes,* nor ſpight of *men,* or *Devills,*
May power obtaine, to *ſtop him,* or to *fling him*
From that eſtate, whereto, I wiſh to bring him.
The *way,* by me deſigned (I confeſſe)
To be a *path,* full of uneaſineſſe
To *fleſh and blood*; and, not without much terror,
At firſt to thoſe, who liv'd in waies of *error.*
It is not ſo with violets beſtrow'd,
With *pinks* and roſes, as the *path way* ſhow'd

By

By his deluding *Prelates*; but, I'le ſay,
This, confidently, 'tis the *ſafeſt way*,
And eaſieſt I could find, for one who had
Such long and obſtinate *by-wand'rings* made;
And, I unwilling am, he ſhould begin
A *courſe*, which he might loſe his labour in;
As thoſe do, who cloſe up a feſt'ring wound
With *healing ſalves*, while filth in them is found.
My *courſe* may harſh appeare, and full of dangers,
To them, who to ſuch practiſes are ſtrangers;
Yet, I dare warrantize, (for I can tell)
It leads to *heaven*, although it lies by *hell*:
And that it will at laſt be well approved,
Of thoſe, who him for his own ſake have loved.
But, leſt, the *Maximes*, which *Court-breeding* gives
To *Kings*, and zeale to their *Prerogatives*,
May ſteel his conſcience; and, ſtill, make him dream
That, all his *Kingdomes*, and *all things in them*,
Are his by *right*: And, that, if it be ſo,
All thoſe *endeavourings* conducing to
The keeping of that *Right*, may, then be done:
And, leſt he thence infer, he wrongeth none,
On whom, he maketh *war*, with an intent,
Incroachments on his *Kingſhip*, to prevent;
But, that, they rather, who have him with-ſtood,
Have down upon their own heads, drawn their blood.
To take the frothie vanity of that
Conceit away; thus, I expoſtulate:
If *Kings have* ſuch a *right*; *how* was it gained?
From whom, was that *Prerogative* obtained?
For, ſure, what ever *Paraſites* may pleaſe
To feigne; *Kings* are not *Ab Origines*,
But had *beginnings*, like to other men,
Who riſe, and fall; are born and, and die agen;
And, came to their *preferments*, either by
GODS gift, or *mans*, or elſe by *Victory*.

'Twere blaſphemy, to ſay, that God beſtow'd
That *pow'r* upon them, which to be allow'd
They now contend: and, they from *hell* did fetch
Their *Text*, or *comment*, who ſuch Doctrine preach.
It cannot be, that God, who, is *Perfection*;
Goodneſſe it ſelf; the *Eſſence of Affection*;
And, *Fountaine*, out of which *free mercy* goes,
Throughout the whole *creation*, and o're-flowes:
It cannot be, that from among thoſe *creatures*,
(Which are in all things, of the ſelfe-ſame natures)
He ſhould not only, one or two, advance
Above the reſt, but by his Odinance
Declare it, likewiſe, to be right and juſt,
In them (even meerly to fulfill their luſt)
To take from others, when it pleaſes them,
Child, honour, goods, life, liberty and limb;
Or, practiſe cruelties upon them: No,
It neither can be, neither is it ſo:
For, in his Word he tells, what *Kings* ſhould do;
There makes deſcription of ſuch *Tyrants* too,
As thoſe, for which their ſuit his *People* made;
When, in his wrath, a *King* beſtow'd he had;
Becauſe, they long'd for that vaine *Gallantry*,
Which they among the *Nations*, did eſpie.
He ſharply threatens *Kings*, who tyrannize,
Or, uſe their pow'r, in an inſulting wiſe;
And ſayes, he gave them their *Prerogatives*,
That, men ſhould under them, lead quiet lives;
That *Swords* they have, to execute the *Law*;
Defend the *juſt*; *ungodly* men to awe;
And, ſo to raigne, that no *good man* might feare
The *port* they carry, or the Sword they beare.
Whence then obtain'd they that exorbitant
Dominion, whereof, now ſo much they vaunt?
Did firſt the people, give them ſuch a pow'r
And, ſet them up, of purpoſe to devour,

Vex,

Vex, and inſlave them? That were to conceive
A *madneſſe*, which no wiſe men will beleeve;
Nor many fools, their folly ſo betray,
As thus to think; much leſſe, the ſame to ſay,
And, doubtleſſe hitherto, no *Nation* had
So little reaſon, as to grow ſo mad.
Did they then raiſe themſelves, unto their height?
Where got they *pow'r*, to conquer ſuch a *right*?
If others helpt them, whither did they run,
To keep themſelves free, when that deed was done?
It ſeemeth likely, they would ſtay to ſhare,
Their *portions*, where they ſo victorious were;
And did not ſure, intend to ſet up *one*,
By whom, they would themſelves be trod upon.
Nor, could thoſe *valiant men* become ſo baſe,
To leave behind them, an *inſlaved race*,
By takeing ſuch *conditions*, as are now,
Impos'd on many *Kingdomes*, which you know.
Or, if a *Nation*, might be fool'd ſo much,
Who knowes, this *Peoples* lot, to have been ſuch?
What antient *Hiſtory*, or what *record*
Thereof, a teſtimoniall doth afford?
If none, how do your *Britiſh Tyrants* claime
What they uſurp; and that whereat they aime?
If they obtain'd it by *deceiving truſt*,
Which is moſt true (then, make amends they muſt)
And if ſpontaneouſly they do the ſame,
They loſe with *honour*, what they got with *blame*.
If they *preſcription* plead, from times of yore;
Time makes not wrongs, to be the leſſe, but more.
By *Conqueſt*, will they claime it; know ye, then,
The *Conquerours* are conquered agen;
And, what *time*, and the ſword away have tore,
Time, and the *ſword*, doth righteouſly reſtore:
And, that, *time* is no *bar* to rightfull things;
Is for the *people*, true, as well as *Kings*;

But how, their *Peoples* freedomes, goods and lives
Shall *Kings* protect, if their *Prerogatives*,
Should be infring'd, or loſt? there is indeed
A juſt *Prerogative*, that he may need
In ſome *Immergencies*, which both by reaſon,
And, by the law of *nature* is in ſeaſon,
When things which for the *Publike ſafety* are,
Require them; and, when no *knowne lawes* declare
What may be done. In ſuch neceſſities
No *Common-Wealth*, no prudent man, denies
An *Arbitrary Pow'r* to private men;
Much leſſe, to *Magiſtrates*, and *Princes*, then.
No *Nation* is ſo fooliſh to reſtrain
That juſt *Prerogative*, and ſo make vaine
Their owne ſecurity: they will and may
Be Judge of thoſe neceſſities; for they
Are moſt concerned in them; and if he
Whom they to guard them choſe, depriv'd ſhall be
Of meanes to do his duty; they muſt bear
The blame of what enſues: for, he is clear.

Thus, I could anſwer to all other things,
Which are objected by uſurping *Kings*,
If need requir'd; and bring them light to ſee,
How they by *hypocrites*, abuſed be;
And, ſay enough, were he thereto inclin'd,
To make your preſent *King*, to change his mind.

But, GOD, that only turnes the hearts of *Kings*,
And to himſelf reſerves ſuch glorious things,
As their converſions; will I hope, in time,
Produce that miracle of *grace* in him:
For, if I gueſſe right, he would now be glad
To know, where wholeſome counſell might be had;
And knowes what 'tis, to want, in his diſtreſſe,
Such men as dare the truth to him profeſſe,
Without regarding carnall hopes, or feare;
Or, who diſpleaſed, or well pleaſed are.

There

There are ſome *Prayers* left upon record,
That, plead yet, ſtrongly for him, to the *Lord*,
And, which, by his forgot *Remembrancer*,
Were offered up for him in his *firſt year*,
When that, which now is truly come to paſſe,
By him foreſeen, and juſtly feared was.
It may be, at this preſent time, thoſe *Praiers*
Then ſent up, for this *King*, and his affaires,
Begin to take effect; for, who doth know
What mercies from the Fount of *Grace* may flow?
Or, what for him, thoſe *offerings* might prepare
Which made, by *Faith*, in *Fiery Trialls* were?
Oh, if they take effect, and if he find,
Such *motions* (as are wiſh'd for) in his mind,
To ſpring up; let a bleſſed deaw from heaven,
Deſcend, that growth unto them, may be given.
With true humility, let him begin,
To meet them kindly, and to welcome in
Thoſe *gueſts* with ſuch reſpect into his heart,
As may there fix them, never to depart.
Let not a *ſhame*, to be repented of,
Or, their deriſions, who perhaps will ſcoffe
At ſuch a *change*, deter from perſevering;
Or, by their threats, beget in him a fearing
Of what may follow: for, it glad ſhall make,
And cheere his *Soul*, when all their hearts will ake.
Let him not entertain the leaſt ſuſpect
His *Penitence* will want a due effect,
If it be true; or, that a *guard* or *wall*,
From being manifeſt, reſtraine it ſhall,
When once it workes: Nor let his *people* feare
To truſt him, when he proves therein ſincere:
For, *hearty Penitence*, is of a ſtraine
Not like to that, which *hypocrites* do faine;
But, *moving*, *unreſiſtable*, and *cleare*,
When, and in whomſoere, it ſhall eppeare.

Yea

Yea, thereunto, ſo great a *pow'r* is given,
That, *hearts*, alone, it breaks not ope, but *heav'n*,
And, maketh way to reconcile agen,
The greateſt ſinners, both to GOD and *Men*.
For, whoſoere is truly penitent,
Meerly with *tongue* and *eies*, doth not repent,
With *vowes*, with *proteſtations*, and with *tears*;
Or, with ſuch *formall complements*, as theirs
Who keep an *out-ſide-faſt*, or cloath the back
With *veſtments*, and with long *cloakes*, died black;
Or, who *make faces*, or look for a while,
So *ſad*, as if it were a mortall ſinne, to ſmile:
But, whereſoere true *penitence* you ſee,
Like *riſing up from death to life will bee*.
It wholly changes, and new moulds, new makes
That man, within whoſe heart, it rooting takes.
As well *within*, it cleanſeth as *without*:
And, that the truth of it, ye may not doubt,
The *ſinner* from ill *habits*, it eſtranges;
His *words*, his *thoughts*, his *company* it changes:
His *works*, his *waies*, his *plots*, and his *deſignes*;
Of good *intentions*, giveth certaine ſignes,
He daily growes more fruitfull, takes more care,
To be *indeed reform'd*, then to *appeare*:
Regards not, what of others, he is thought,
So, he, unto *perfection*, may be brought;
Fears nothing more, ſhuns nothing more then *ſin*,
And, that *abhorred courſe* which he was in.
Forgiveth every one, that was his foe;
Gives unto all men, that which he doth owe;
Shames, neither to bewaile, or to confeſſe
To GOD or men, his former wickedneſſe;
Nor any good advice, will diſeſteem,
How mean ſoere the *counſellor* ſhall ſeem:
And, when the *King*, thus changed ſhall returne,
Who, would deſire his coming to adjourne?

When

When thus a true *repentance* doth improve him,
VVho would then, forgive, and truſt, and love him?
For, when you find a *metamorphoſis*,
In him, ſo ſupernaturall as this,
Nought formerly by him, miſ-ſaid, miſ-done,
Or, miſconceived, ſhall be thought upon
To future diſadvantage, though the *ſin*
Hath *black*, or, of a *ſcarlet tincture* bin.
Though by an over-good conceit of him,
Who ſtood ſuſpected, he reſtrained them,
Who ſought to bring his fathers death to triall,
And, gave offence, by giving a deniall
To *Juſtice*, in that *cauſe*, to take her courſe;
And, rais'd ſuſpitions, too, of ſomewhat worſe:
Yea, though he were a *ſinner*, twice as bad
As he (by thoſe, who love him leaſt) is made;
And, had, beſide the blood his *Party* ſpilt,
More *ſin* upon him, then the *double guilt*
Of King *Manaſſeh*; he, as pure ſhould grow
By ſuch *repentance*, as the *Mountain ſnow*.
And, when to this *repentance* he is brought,
Who can object? or, how can it be thought,
That, in fulfilling of the *covenant*
(As touching him) you ſhall one title want,
Of that *Branch*, which, expreſſeth your intent
To bring *delinquents* to due puniſhment?
For, if you can conceive, what 'tis to bring
The lofty heart, and ſpirit of a *King*,
To ſtoop ſo much, as to deſcend unto
What, he that's truly penitent muſt do;
Or, if you could believe what *ſelf-denialls*,
What *inward torments*, and what *fiery trialls*
Are undergone, and muſt be paſſed through
By thoſe, who truly penitentiall grow,
You would confeſſe, that, nor reſtraint, nor *chaines*,
Nor *death* it ſelfe, had in them feares or paines,

So

So terrible, ſo full of grief and ſmart,
As thoſe, which exerciſe a *contrite heart*;
And, you would ſay (when forth this fruit he brings)
No *ſinners*; no ſuch *Penitents* as *Kings*.
Oh what a bleſſed, what a glorious thing
It were *Great Britan*, to behold thy *King*
Come back thus chang'd, and with a mind to do,
That, which thy *Genius* hath advis'd him to!
And, that, which his owne conſcience cannot chuſe
But tell him, it were madneſſe, to refuſe!
How, would his drooping *Subjects*, then rejoyce,
To bid him *welcome*, both with heart and voice!
How would his *friends*, triumph, how would his foes,
Their aimes, and wicked expectations loſe?
How would thoſe *hypocrites* among you tremble,
Who did with him and all the world diſſemble!
How, would their ſoules be comforted, who were
To him, and to the *Common good* ſincere!
And by both ſides oppreſſed, for abiding
In their firſt *principles*; and, for not ſiding
With this, or, with that *faction*, to make ſtrong,
Themſelves and other men, in doing wrong!
What hopes thereby would other *Nations* take,
That his example would ſome changes make
In their *oppreſſors*? How, would they be ſtruck
With terrors, who have *Tyranny* miſtook
For *Kingſhip*; and, by ſtrained *Monarchie*
Themſelves infected with Lycanthropie!
How, would your noiſome *Graſhoppers*, and *Flies*,
Frogs, *Lice*, and *Caterpillers*, which ariſe
From their *corruptions* (fearing to delay,
Their lingring here) *hop*, *fly*, and *crawl* away!
How, would the BEAST then rage; the *Scarlet Whore*,
Then, curſe and raile; the *Devills* howle and roare;
As fearing, they their *heights* were falling from,
And, that the *Kingdome*, which they hate, were come!
But,

But, his *converſion*, would not long adjourne
Their miſeries, to whom he ſhould returne,
Unleſſe they take more care, and, more delight
To make their *converſations* more upright,
Then heretofore; unleſſe to meet him too,
They better ſhall prepare, then yet they do;
Unleſſe they more unite; more wiſe appeare,
In *reſolutions*; and then, more *adhere*
To that which is *reſolv'd*; unleſſe more jealous
They grow of *Publike honour*, and more zealous
Of *Publike Faith*; more clear in their *intent*;
More diligent, more ſtudious to prevent
Supplanting wiles, more ſenſible of wrong,
Suſtain'd by them, who to their ſide belong,
More carefull, that their *Friends* may firm abide;
And, that all others may be ſatisfi'd
According to juſt hopes; and plainely ſee
The common-good, their chiefeſt aim to bee.
For, ſure, the Kings repentance will availe
But little to their comfort, who ſhall faile
In ſuch like *duties*; or in meeting him
With ſuch *affections*, as he brings to them.
But, when all other *ſinners* grace receive,
They ſhall with *Hypocrites*, their portion have;
And, to their ſhame great vexation, then,
See thoſe, whom they thought *worſt*, the better *men*.
The Britiſh Genius, *as, if he had in*
Some ſecret Muſing, *or* Devotion *been,*
Here made a pauſe; and, therefore, here will we
Take breath, a little, if you pleaſed be.

The

The Contents of the ſecond *Lection.*

THe Genius, *here, declares to them*
Who exerciſe the Power-ſupreme;
How, they, much miſchiefe might prevent:
How, they, the people *may content*:
How, keep their Pow'r, *aad* Cauſe *upright,*
With honour, in their Foes deſpight;
And tenders, that, this may be done,
Much to be duly thought upon.
Tells, what the people *ought to do,*
To give aſſiſtance, thereunto;
Perſwades, the Nations *to agree,*
Leſt by themſelves, they ruin'd be;
The Factious-parties *doth adviſe,*
To lay aſide their vanities;
Aud, interweaveth, here and there,
What, others may with profit heare.
Shewes LONDON, where her weal doth lie;
Speaks reaſon, to the Souldierie;
Minds, to what ſort of Iriſh, *you*
Some ſhare of mercy, *ſhould allow*:
To Preachers, *preacheth waies of peace,*
To further Truth *with* Righteouſneſſe:
Then drawing toward his concluſion,
Preſageth Order, *from* confuſion:
Informeth, from what Pedigree
Good Government *deriv'd will bee*;
And, when that's told you, ye ſhall heare
What's whiſper'd in the Authours *eare.*

THe GENIUS, (*whom obſerve I pray, with heed*)
With raiſed eyes, did thus againe, proceed:
How faine would I find *words* and *exhortations,*
Whichmight, not now, be loſt upon theſe *Nations*?
But,

But, cauſe them to conſider, and diſcerne
Thoſe things, which their *well-being* may concerne?
That, all well meant endeavours for their good,
Might not be ſtill neglected, or withſtood;
And, *future ages*, wonder, what dire Fate,
This *Generation* did infatuate?

My *breath*, hath hitherto, been chiefly ſpent,
The *Kings* approaching ruine to prevent:
By skrewing thoughts into him which may wake him
From ſlumber; and, for peace, induſtrious make him.
Now I will alſo, ſomewhat, ſay to them,
Who ſtand, in prime relation, unto him;
That, if his heart GOD change not, neither *he*
May them deſtroy, nor they deſtructive be
Unto themſelves. And, what, to that good end,
I ſhall adviſe, is this: *Dear friends*, attend.

Let thoſe high *Courts*, by whom the *Pow'r-ſupreme*,
Is exerciſed in the *name* of *him*
Who now is laid aſide; let thoſe adventer
No longer, to wheele round, without a *Center*:
But, fix on ſomewhat, whereon to be ſteddie,
Before all catch the *Staggers*, and grow giddie.
Let that be rectifi'd, which now, diſturbs
Their *nat'rall motions*, in their ſev'rall *Orbs*;
Leſt if the *Nations* claſh, they thereby crack
The wheeles of *Government*, and make them break
Againſt each other, when there will be here,
To mend them, no well-skill'd *State-Ingineere*.
Reduce your wand'ring *lights*; let ev'ry *ſtar*
Within your *Firmament* keep his owne *ſphere*;
Leſt, if above their *Circles* they aſpire,
Like *Phaeton*, they ſet the world on fire;
Or aid thoſe *Comets*, which already glare
Prodigiouſly, to breed combuſtions here,
Whoſe miſcheivous effects, you may in vaine
Attempt, perhaps, hereafter, to reſtraine.

Till

Till to the ſnuffe they blaze; or, till they ſhall
To quench their thirſtings, all your blood exhale.
This miſcheife to prevent, let ev'ry wit,
And ev'ry *Pow'r ſubordinate*, ſubmit
To that, which is *ſupreme*; ev'n unto that,
Which for the preſent, is predominate,
For *publike-ſafety*: And let that abide
On *Principles*, which neither may divide
Or, wound it ſelfe; leſt on it ſelfe, it draw
Contempt, from them, who, thereof ſtood in awe;
And, that contempt ſo weaken them at length,
That they, with loſſe of *honour*, loſe their *ſtrength*:
For, yon have felt, (as well as heard it told)
What of *Diviſions*, hath been ſaid of old.
Your preſent *poſtures* give occaſion may
To ſome, of doubting, whom they ſhould obey;
How far forth, their obedience muſt extend;
How long they ſhall uncertainly attend,
The hatching of that *Government*, which muſt
Continue fixt; and, whereto they may truſt. (ſon
Which queſtionings, and doubtings (though good rea-
Hath made them in theſe *Iſlands*, now, in ſeaſon)
Enfeeble much your *Pow'r*; and do beget,
(Though ſeemingly the people do ſubmit)
Ill conſequences, which will ſtill be worſe,
Untill you ſettle on ſome certaine courſe:
Eſpecially, if they ſuſpect that *pow'r*,
Intendeth not their benefit, but your.
Delay not, therefore, that which they expect:
And, till a *ſettlement* may take effect,
(Or, till they better know, what doth pertaine
To your new *curb*, and alſo to your *reine*)
With kindneſſe mannage them, and condeſcend
To what, may for their ſatisfaction tend
In all juſt ſeeming *Rights*; till they may ſee,
That, by your *pow'r*, their peace preſerv'd ſhall bee.
And

And then, if your *Authority* to own,
They ſhall refuſe; ſo make your courage known,
That, none may dare blaſpheme, or ſcandalize
Thoſe needful *Pow'rs*, and lawful *Dignities*,
Which are above their Cenſnres; leaſt you farther
Their *Plots*, who have no hope, but in *diſorder*;
Since, better it becomes, *Wiſemen* to dye
In *Order*, then, to live in *Mutiny*.

Mark, thoſe among you, who, whilſt they pretend
Your *Power*, and your *Proceedings*, to befriend,
Impair them, underhand, by driving on
Deſigns, deſtructive to what ſhould be done.
So many *Marks*, upon them do appear,
Declaring to what *Party* they adhere,
That, well they may be known: And, they to whom
Theſe are diſcover'd, find what will become
Of *You*, and your *Affaires*, unleſs, you ſhall
With ſpeed (and wiſely) them, in queſtion call.

Your greateſt *Foes*, &, they who moſt may wrong you,
Are ſome, who, daily *Counſel* take among you;
Your *Adverſaries*, as the *Prophet* ſaid,
Are men of your own *Houſes*, who have plaid
The parts of *ſeeming Friends*. Of theſe, therefore,
Take heed, and ſeek to caſt them out of doore
Before they caſt you out: Whirh, were they ſtronger,
Deferred would not be one minute longer.

When you have purg'd your *Houſe*(until which day
All will be ſpoke in vain, that I ſhall ſay)
Take my advice (for it is genuine,
And, that, whereto your *Genius* doth incline)
Firſt, to *Debate*, and, then, to *Queſtion*, bring
The *Government*, and what concerns the *King*;
Which, being prudently reſolv'd upon,
Will ſave you twenty labours, in that *One*:
And, make, (if you perform, as is profeſt)
An eaſie paſſing thorough all the reſt.

In your *Debates*, diſcover not that ſpleen
Or Virulency, wherein, may be ſeen,
A purpoſe, nor to *give*, nor *take* content;
But, ſo conteſt, that, when ye ſhall aſſent,
There may, on you, be ſeen the fewer ſcars
Of your unhappy and uncivil Wars;
And, that it may appeare, your ſtrife hath bin,
Not, that your *Will*, but, that the *Truth* may win.
Yet, leſt, whilſt you are forced to conteſt,
You may deſtroy the nobleſt *Intereſt*
By dull *Indifferency*, or want of zeal;
Look to the ſafety of the *Common-weal*,
As to your chiefe *Allegiance*: For, a *King*
Who makes a claim, although the claimed thing,
Be due, yet, if he ſo exacteth it,
As, that, it *publike danger* may beget,
Becomes a Traytor to the *Royall Truſt*,
In him repos'd; and, merits to be thruſt
Beſides the Throne, if, therein, he perſiſt,
To proſecute his private Intereſt.

When, ye are certain, what ſhould be prefer'd,
From proſecuting it, be not deter'd;
Or, from a ſtout ingagement, in that Cauſe,
Whereto, you are obliged by the Laws
Of G O D, and *Nature*: For, a work begun
With Courage, is as good, as half way done.
Let not the fooliſh feares, or ſuperſtition
Of earebor'd *ſlaves* (the *Foot-ſtools* of Ambition)
Who Idolize, and deifie their *Kings*,
As more then mortal, and unbounded things;
Let not theſe fright: But, well examine you
What, to the *People*; what, to *them*, is due,
That, ſo, your Friends, who ſee your prudency,
May be preſerved from *Apoſtacy*.

Conſider, wiſely, how with him, you deale,
Who, of theſe *Veſſels*, was eſteem'd, erewhile,

Both

Both *Maſter*, and *Chief owner*; that, nor *he*
Nor you, may ruin'd, or diſhonour'd be,
By any practiſe, which may not befit
Your *Wiſdom*, or your *Juſtice*, to permit,
Force not each other into ſuch a *Streight*,
As, that, there may from thence, be no retreit;
Or, means left, for th'one *Party* to prevent
The others fall, although he ſhould repent.
But, as, indeed, you hitherto have done,
Him, as the *Publike Father* look upon.
And, though his *Paraſites*, have him inrag'd
By cauſleſs Jealouſies, and far ingag'd
Againſt your *Lives*, and *Freedomes*; yet, aſſay
To ſhew him, all the *Mercy*, that you may.
Ulyſſes did ſpontaneouſly aſſent
To be inchanted, that, he might prevent
The *Syrens* Charms; and, you, without juſt blame
Have done, (and may, yet do to him) the ſame
Who hath already, been by their inchanting
So charm'd, that, very little now is wanting
Of his, and your deſtruction. By his own,
And others faults, diſtemper'd he was grown;
And thereby hath indangered, no leſs
His own *Safe-being*, then the *Common-Peace*;
And, while deſtructive *Courſes* he ſhall take,
You, are oblig'd to ſtop, and pull him back;
Though, his *Seducers*, grow inrag'd thereby,
And, terme you *Traytors*, for your loyalty.
Yea, you may ſtill reſtraine him, and thereto
Add more, if need require it ſhould be ſo;
Till GOD, by his eſpecial grace, hath brought him,
To ſhun the *Courſe*, which, *evil Counſel* taught him;
Or, left him ſo, that, wilfully he ſhall
Without your fault, by his own *Projects*, fall.
I will not counſel, that, ought leſſe you do
Then *Salus Populi* conſtraines you to;

For, though the Sheepiſh *Rout*, more think upon
Things preſent, then on what is paſt and gone;
And, ſeem to have alreadie, ſo forgot
Late grievances, as if they thought it not
So great a plague, to be inſlav'd for aye,
As preſent weights to bear, though but one day:
Yea, though the moſt part, of the *Common rabble*,
So ſottiſh are, and ſo irrationable,
That, out of fear, leſt others ſhould enſlave them,
They would inſlave themſelves, & thoſe that ſave them:
Yet, muſt not thoſe, on whom the *Land* relies,
Benummed grow with ſuch ſtupidities:
For, 'tis a Symptome of a *Sotttiſh Nation*,
To grow reſpectleſs of *ſelf-preſervation*;
Or, fear to practiſe, what agrees with reaſon,
Becauſe it hath been falſly called *Treaſon*,
By *Paraſites*, and *Prieſts*; who, that a *King*
Might make them *ſomething*, made him *any thing*,
Which he deſir'd to be; and, hence did riſe
Abhominable *Court-Idolatries*.
Yea, hence it was, that men firſt grew afraid
To think (untill of late) what may be ſaid,
And muſt be relolutely done, before
GOD, will, theſe *Iſles*, to their loſt *Peace* reſtore.
A *Realm*, that fears to call her *Truſtee*, to
Accompt, for ought miſ-done, or left to do;
Is like thoſe *Children*, who do fear the *ſhows*,
Which they themſelves ſet up to ſcare the *Crows*:
And, they, who think you have no *rightfull power*
To curb his furie, who, might you devour;
May think, as well, they ſhould not put a clog,
Or hang a chain, upon a Shepherds dog,
Although, he daily bites, and kills the ſheep,
Which he was, only, bred, and fed, to keep.
In warlike manner, with his *Standard* rear'd,
The *King*, againſt you, in the *Field* appear'd;

And

And, gave you (as it were) a Summons thither,
That, *he*, and *you*, might plead your *Rights* together,
By way of *Combate*; which your *Common-Laws*
Allow of, for the triall of that *Cauſe*,
Whereof there's doubtfull proof; And, wherein none
Knows how to judge aright, but, GOD, alone.
This *Tryal*, both did ſtand to: By this *Tryal*,
The *King*, was overcome, without denial;
And did ſubmit. What, had you then to do?
But, what you would your ſelves, be done unto,
When your *Deſires*, were made a *Rule*, whereby
Another, might, ſquare out his *Charity*?
Men, do not uſe to hunt a *Beaſt of prey*,
To take him, and, then, let him go away.
They, who have caught a *Lyon*, you would blame
If they diſ-miſt him (though he ſeemed tame)
Unchain'd, and without *keepers*; ſince, that *Creature*
Is known, of ſo untamable a Nature,
That he will ravine, as he did before,
If, to himſelf, you leave him anie more.
Kings, who without controul, the Scepter ſwaid,
As tameleſſe are, as *Lyons* that have preyd:
Which, howſoever, you ſhall uſe, or feed them,
Will ſoon grow dangerous, unleſſe you heed them;
You, therefore, muſt not give them leave to ſeize,
On ought, at will; no, not ſo much as *Fleas*,
Leſt, ſome *Prerogative*, they thereon found:
But, you muſt circle them within a *Bound*;
And, Laws, and Counſellors provide, whereby
You may their *Wills*, and *Judgements*, rectifie:
And, then, when they by generall conſents,
So furniſht, be, they may be Inſtruments
Of *Honor*, *Peace*, and *Plenty*. And, take this
From me, who know beſt, what, moſt fitting is
For this *Iſles* conſtitution; That th'increaſe
Of *Wealth*, and *Honor*; *Settlement of Peace*,

And *Freedom from Oppreſſions*, (whatſoe're
Some dream) ſhall never be enjoyed here,
In any Government, ſo perfectly,
As, by a regulated *Monarchy*.
Shall I adviſe you to a Treaty, than?
No: Tis not now, as when the *War* began.
Before the *Tryall*, your *Truſtees*, did well
To treat for *Peace*; becauſe, they could not tell
What might ſucceed; and, thought it ſafer, far,
To take ſome *wrong*, then ſeek redreſſe by *War*.
But, now, for them to *Treat*, were to admit
That, GOD, had paſt no *Tryall* for them, yet.
And, thoſe, who thereto would perſwade them, now,
I ſhall not for their *wiſeſt Friends* allow,
If friends: For that, not only of their *prizes*
Defeats the *Conquerors*, but, equalizes
Them, likewiſe with the Conquer'd; and makes void,
What, ſhould by right of *Conqueſt*, be injoyd.
When he whoſe ancient *Birth-right* was quite loſt,
Hath by expence of labour, time, and coſt,
A lawfull repoſſeſſion of it fought,
And, at the *Law*, his ſuit to Tryall brought;
Obtained a *Verdict*, *Judgement*, *Execution*,
And, full poſſeſſion without Diminution:
What, for a *Friend*, I pray were ſuch a one?
Who ſhould perſwade this man, when all were done,
To wave his lawfull right, ſo dearly bought,
To treat with him, who his undoing fought?
And, uncompel'd, refer unto debate,
What, he ſhould leave, or take, of that Eſtate?
And, what were that man but, a *Groll*, at beſt,
Who, re-adventur'd, thus, his Intereſt?
Nor honeſter, nor wiſer, much, are they
Who, now, into a *Treaty* would betray
The *Parliament*. For what hath it been done,
If they muſt *Treat*, again, for what is won?

Why

Why, did they make good meaning men to fight
And lose their lives, to win for them, a *Right*,
Which they must get by *Treaty*? Why, is he
A *Prisoner*, if a *King* as yet, he be
That's capable of *Treating?* Or, of more
Then you shall seem obliged to restore,
In meer *humanity*? Or, by that band,
Whereby, as *Christians*, you obliged stand,
Upon his true *Repentance*? And, upon
Security, like fault, shall not be done?
But if no *Treaty* be allow'd, how then
Shall *you*, and *he*, be reconcil'd agen?
By such a *Course*, as will be generous;
And, for our *Genius* to advise; Ev'n thus:
Like honorable *Victors*, offer him
Terms honorable, if he merit them,
By true *Repentance* (For, it will be more
Then can be justly offer'd him before)
Left, you, at last, may be requited ill,
If *Power*, he get, before he change his *Will*.
When, you perceive, that, GOD in him hath wrought
That *mind*, whereto you wish he should be brought,
Give him *Conditions*, freely, such as may
Full well become a *King*, whom, to obey,
Acknowledg, and submit to, 'twill beseem
Those *Nations*, who, a good repute esteem.
Give him, that *Kingly-Liberty*, which will
Confine him, from all power of *doing ill*;
And, him enable, too, for every thing,
Pertaining to the Office of a *King*:
Which, to declare; and, to consider how
It shall secured be, I, leave to you;
Whom they concern, and, who know how, to make
Your own *Conditions*, if, good heed you take.
But many are suppos'd to be inclin'd
To some new *Government*, by them design'd

In whoſe erection, and eſtabliſhment,
They could receive a great deal more content
Then in well regulating, what they had:
And, ſome of theſe, it may be, are ſo mad,
(And ſo incharitable) as, in heart
To pray, that GOD would rather, quite, depart
Both from this *King*, and all his *Generation*,
Then, fruſtrate them, or, their vain Expectation.
If, there be any ſuch, far, be you from
Their evill *mind*; Let not their *ſecret* come
Into your *Souls*: And though GOD ſhould permit
His wilfullneſſe, a little longer, yet;
Pronounce your Judgements, warily, on him,
Left, in his *Perſon*, you, your ſelves condemn.
And, ſince, 'tis poſſible, that, from *your ſin*,
His Failings, and *your Plagues*, might firſt begin,
(As, once did, from the *Peoples*, an offence
In *David*, which brought on a peſtilence)
Conſider, 'twill make eaſie your own *Doom*,
If, toward him, affected you become,
As *Children* ought to be, whoſe *Father* hath
Attempted their deſtruction, in his wrath.
Yea, carefull be, you do not ſo imploy
Yeur pow'r, to cure the *Head*, that, you deſtroy
Both *Head* and *Body*; and, to eaſe the pains
Of *Head-ache*, that, you knock not out your *Brains*.
That, *Limb*, which may be cur'd, cut not away:
Thoſe *Veſſells*, which with *water*, clenſe ye may
Purge not with *Fire*; For, GOD, ſhall give an end
By his own *Pow'r*, to what, you cannot mend;
And, neither *he*, nor *you*, ſhall riſe to ſtand,
But, by advancing *Juſtice*, in the Land.
Excuſe me, if (*'twixt what concernes the *King*,
And theſe *Republikes*) with ſome ſtaggering,
I ſeem to Counſell you; One while perſwading,
That, you oppoſe with ſtoutneſſe, his invading
Your

Your *Freedoms*, and *Proprieties*; Then, ſtreight
Plead (as it were) that, Grace obtain he might;
Herein, I ſay, excuſe me: For, it fares
With me, as with King *David*, in his Wars,
With *Abſolom*; Againſt whom, to prevail,
He was content; yet did his death bewail.
Loth was he, by a *Foe*, to be out-braved;
Griev'd was he, that, a *Son* might not be ſaved;
And, *him*, who he had ſent to overthrow him,
He did beſeech, that, *Mercy*, he would ſhow him.
The ſame I do for him: Oh, let him have it
If he be qualified to receive it:
But, if he ſtill perſiſt, as he begun,
Then, do, as GOD ſhall move you; I, *have done.*
Done, as concerning *him*: But, much I find,
Concerning, *you*, and others, yet, behind;
Which muſt be ſpoken, for the *Reformation*,
And, *Welfare*, of this preſent *Generation*;
Or, elſe, (if otherwiſe it ſhall ſucceed)
That *Future-Ages* may take better heed.
For, know, unleſſe ye ſpeedily begin
To change the preſent *Poſture*, you are in;
That, you, who, at this day have *Pow'r* to give
Conditions, to your *King*; ſhall, to receive
Conditions, verie glad, ere long become:
Yea, and to buy them, alſo, with a ſum.
That, this may be prevented, break the *ſnare*,
Wherewith, at this time, you enſnarled are.
When, you have anie thing to act, which may
Encreaſe the *Publike ſuffrance*, by delay;
Conſume not precious howrs, like thoſe who dally,
In their Affairs, with *Can we? May we? Shall we?*
Till they, whom you obliged are to cheriſh:
Through want of *Juſtice*, and *Subſiſtence*, periſh.
Or, elſe, till they, who, yet, are knit together,
So fall away, from you, and from each other;

That

That, what you might effect, this preſent day,
Hereafter, you *nor can, nor ſhall, nor may.*
For, think not, that, the *Generalitie,*
Can long continue in proſperitie,
Whilſt, you neglect *particulars*: Or, that
You can accompliſh, what is aimed at,
If you, leave off, to act by rules of *Reaſon,*
Or, linger out, your works beyond their *ſeaſon.*
Take, likewiſe, heed, that, when ye ſhall propoſe
The way of *Peace,* leſt, there may be of thoſe,
Amongſt you, who, deſire, that courſe ſhould find,
Obſtructions, whereunto, you ſeem inclin'd,
Or, who, for ſecret ends, occaſions give,
That, their *demands,* deniall may receive;
For, GOD, ſo hateth double heartedneſſe,
That, he will favour no ſuch practiſes.
Then, he as needfull, if you ſhall exceed
Set-bounds, by ſome inevitable need,
Compelling it; that, when the *ſtreight* is paſt,
Your ſelves into a *Legall courſe,* you caſt:
For, while a *Town* is burning, that, you ſee
May, then, be done; which, after, may not be.
Do, as you would be done to: Give not thoſe
Who are your *Friends,* occaſion to be Foes:
As you would be forgiven, thoſe forgive,
In whom, a true Repentance you perceive:
Not all Offenders; for, ſure, no offence
Is pardonable without penitence,
Since, *Mercie* deigned to *Impenitents*
Is crueltie, to wronged *Innocents.*
Reward, as well as *puniſh*: For, by that
You cheriſh *Virtue*; Fortifie the *State,*
And, ſhall gain more, then by the pence you ſpare,
Though, many, of this *Thrift,* unheedfull are.
Againſt all Enemies, make your defence
By *prudence,* joyn'd with Dove-like *Innocence,*

Keep

Keep firm to your firſt *principles*; For, he
That ſtandeth fixt; though weak he ſeems to be
Gets ſtrength; and will by *ſtanding ſtill*, out-go
That man, who alwaies wanders to, and fro.
Be conſtant then; Affect vain hopes no more:
Do *Juſtice*, and ſhew *mercy* to the poor.
Reſpect not *Perſons*; but, judge every cauſe
According to right *Conſcience*, and the *Laws*;
Remembring *GOD*, all that, to judgement brings,
Whether they ſit with *Commoners*, or *Kings*.
Know, he marks all mens walkings; and, beleeve
Such meaſure, as ye mete, ye ſhall receive;
So, as ye anſwer, poor mens prayers, now,
So, GOD ſhall anſwer, and ſo proſper you.
Make good, the *Gifts* and *Favours* you beſtow;
As well, in deed, be righteous, as in ſhow:
Break not, your promiſes to any one
(Eſpeeially, to men, for you undone)
And, do not let your *left-hand*, them deprive,
Of that, which, with your *right-hand*, you did give:
Nor them repay with ſcandals, and neglect
Who have deſerved, not your leaſt reſpect:
For, privie to ſuch practiſes, I am
Both, to the grief of many, and your ſhame.
When, any one of thoſe free *Commoners*,
Whom you do repreſent, traduc'd appears,
Within your *Houſes*, where, he cannot make
Reply thereto: (And, whereof he muſt take
No notice, when thereof he ſhall be told)
Let his Traducers ſharply be controld.
Or, calld upon, to prove what they have ſaid:
That, *Innocencie* may not be betrayd,
By Impudent *Detractors*; yea, and do
That, wrong, as priviledged thereunto.
For, what is more Injurious, then diſgrace
Inflicted, in ſo eminent a place?

In

In preſence of the *Kingdom*, as it were,
And, whereby, ere a man can be beware,
He may be wrong'd, and wounded mortally,
And, never know, by *whom*, or *how*, or *why*.
Let none aſpire, to be a *Grandee*, thought,
Till he his *Greatneſſe*, worthily hath bought
By *prudent Honeſtie*; Tri'd Faithfullneſſe,
And ſuch like Grandeur, nay, let none poſſeſſe
Repute by theſe, one minute longer then,
The *Publike Rights*, and thoſe of *private-men*,
Are, thereby, not infring'd: For 'tis a wrong
To all men, unto whom there doth belong
Equality, to bring in ſuch a *Cheat*
Among you, as a *Leſſer*, and a *Great*,
Or, make *Eſtates*, or *Titles* paſſe for more
Then Cyphers do, within the *Counſel-dore*.
And, doubtleſſe, he unworthily, there, ſits
Whom, falſe opinion of his Fellows wits
Inſlaves in Judgement: and, whoſe *Ignorance*
Deceived by a ſmooth-tongu'd *Arrogance*,
Them, doth advance, to an undue eſteem;
And (which the more abſurd doth make it ſeem)
Superiority, aſcribes unto them
For that, in which, at home, their wives out-do them.
It is a ſhame, to hear it ſhould be ſaid,
(Yet, ſaid it is, and done, as well as ſaid)
That if *this man*, or *that*; If *He*, or *He*,
To make the *Motion*, can procured be;
Or, in the Cauſe, to ſpeak: Or, but to heed
The ſame with favour, it will ſurely ſpeed:
And, that, if it concerns, or may diſpleaſe
But, any one, that is a Friend to theſe
Great *Hogen Mogens*; then the Suitor loſes
His coſt, and labour, what means e're he uſes.
Yea, though he hath two hundred friends, among
Your *Members*, who, cry ſhame upon the wrong.
Nay

Nay, be not angry that I tell you ſo,
For, he that ſpeaks it, ſpeaks what he doth know,
It is this Iſlands *Genius* (who doth ſee,
What all your works, and inclinations be)
Who ſaith it: And, for him, your Conſcience too,
Shall witneſſe, true, what he hath ſaid you do.
And, I beſeech you, to conſider, whether
This, were the end of calling you together.

The *Shiers*, and *Burrough*, by whom they were choſe
For *Deputies* did verily ſuppoſe,
By their great words at home, their cloaths, and faces,
That, theſe, much better, would have fill'd their places;
And, not have proved ſuch, of whom, they may
(As you abuſively of Taylors ſay)
Aver, that *nine of them*, makes but *One man*:
For, twice ſo manie, hardly, make way can
By one *Grandee*, ſomtimes, and not be thruſt
From executing, faithfully, his truſt:
And, therefore, you muſt ſpeedilie provide
That this abuſe, be fully rectifi'd.

I know, there be among you, thoſe, who burn
With zeal to *Juſtice*; and who trulie mourn,
For thoſe who ſuffer, (and, that GOD wil keep
Theſe ſafe; and make them ſing, when others weep)
I know, with what compaſſion, they paſs by
Their daily Suitors, who upon them cry:
And with what yearning bowels, they bewail,
That they for due relief, cannot prevail:
I know, with what vexations they are pained,
When *Publike Prayers* cannot be obtained:
I know their *Love*, their *Patience*, and their *care*,
With what great ſtrivings, exerciz'd they are:
What diligence they practiſe, in their *Calling*,
To keep the *Houſe*, which they are in, from falling,
Whilſt, manie *ſeeming-Labourers* among them,
By *falſe-work*, or by *underminiug*, wrong them,

And

And, GOD, I know, will them reward at laſt
Though for a while, a bitter cup they taſte.
But, there are others, ſlyly ſhuffled in
Among you, who both ſhame and grief have been
To you, and to your friends: Therefore, leſt theſe
By ſitting neer you, bring you that diſeaſe
Which hath polluted them; And, leſt thereby
They bring, not only, laſting infamy
Upon this *Parliament*, but likewiſe break it;
And, by that Rupture, an occaſion make it
Of Ruine (without hope of Reparation)
To all, the *rights* and *Freedomes* of this *Nation*:
And, that, if theſe things happen, you that are
Excuſable, the better may prepare,
Againſt the Miſchiefs threatned; I am bold
To tell you, what miſdoings I behold,
What dangers I may fear, what ſcandals grow,
By former failings; and, what wiſe men know
Will follow: whereof ſince, it is but need,
That more be ſaid, wherewith, I thus proceed.
With grief, I ſpeak it, (and, I ſpeak the ſame
Not to aſperſe, but to prevent the blame
And miſchief, that may follow) you, have loſt
Your power, your honour, and your ſelves almoſt;
And (though, undoubtedly, you do perceive it)
Proceed, as if you meant not to believe it;
Or, were aſleep: But, I intend to wake you;
Or, ſpeak thoſe words, which will to peeces ſhake you.
Oh *hear*, *hear*, *hear!* and, let not wholſome *words*
Be ſpent in vain: Nay, let not fire and Swords,
Dearth, *Peſtilence*, and *Blood*, ſpeak, every day,
In dreadfull *Dialects*, that rouze they may
Your ſleepie *Spirits*; yet, ſeem, ſtill, unheard,
Or paſſed over, without due regard,
Till, you be trod to dirt, in your own Gore;
Or, in the *Grave*, where you can hear no more.

For

For *Love*, for *Shame*, for *Fear*; for ſome reſpect,
Awake, in time, out of your dull neglect
Of *Publike-Safety*; and, from dreaming on,
In *private projects*, till you are undone.
Hark! how, the *Beames* of your own Houſes cry
Againſt you! *hark! hark!* how the ſouls that lye
In thoſe *Oppreſſions*, which you ſhould redreſſe,
Roare out, and groan for ſorrow, in diſtreſſe;
Hark! how your *Conſciences* (though, you contemn,
Their clamours, and in ſecret ſmother them)
Call out, to tell you, what ſad dooms attend
Your preſent being, or your latter end,
If you awake not, quickly, to prevent
The ſhames and miſchiefs which are imminent.
Now, I perceive you are awake: for, Lo,
You angry ſeem, that I have rub'd you ſo.
But, ere you ſhew your wrath, a little, pauſe;
About you look: ſee, if there be not cauſe
Of this my ſeeming boldneſs. Come, ariſe,
Wipe out the Rheume, and ſpedom, from your eyes.
Walk forth into the *Hall* at *Weſtminſter*;
Take ſpecial notice, what, is talked there.
Walk to the *City*, then, and thoſe you meet
At *Church*, or on the *Change*, or in the *Street*,
Or at the *Taverne*, and in all thoſe places,
Mark well; and, what is ſaid to your diſgraces.
Mark, how they ſleight you, and, how few there are
Who, can with patience, either ſpeak or heare
A word in your defence: And, having weigh'd
What you ſhall find, excuſe, what I have ſaid.
Whence, do their many *Imprecations* come,
And many *Curſed Speakings?* Flow, they from
No cauſe at all? No queſtion, if they do,
Their *Curſes*, and their *Imprecations*, too,
Will fall upon themſelves. If, from juſt cauſe
They do proceed; Look, leſt, it vengeance drawes.
For,

For, GOD, will judg between you. If, both give
Occaſion of offence, both ſhall receive
The recompence deſerv'd; and, *you*, and *they*,
If you repent not, ſhall be ſwept away.
To *Error*, therefore, do not *Fury* add:
With him, that ſeeks to cure you, be not mad:
But, in your ſelves, examine patiently
What is amiſs, and, then, what remedy
You may apply. And, I will ſeek to charm
The *People*, that, meane while, they do no harm.
Conſider, what vaſt *ſums* have bin brought in;
How iſſu'd out, and waſted, they have bin;
How partially, your payments, have been made;
How little, this man; how much, that man had;
How, you to ſome, make full, and ſpeedie pay,
When others, who, deſerve as well as they,
Muſt turn *Informers*, ere they can be paid;
And, peradventure, when they long have plaid
That hateful *part*, with loſs of time and coſt,
Shall add more damages, to what they loſt,
By loſing former *friends*, and getting *foes*:
Which, all their lifetime, they ſhall never loſe.
Herewith, ſomtime, let it be thought upon,
How many of your *friends* have been undone
By *Votes*, and *Orders*, made for their relief,
Which did but more increaſe their coſt and grief,
By making them, from year to year, attend,
For that, which in one week might have an end;
By ſuffering, your own *Warrants*, to be ſlighted:
Your own *Authority*, to be deſpited;
And, to the loſs of labour, time, and coſt,
One *Order*, by another to be croſt,
And, that, to be, by *Ordinance* made voyd,
Which, by your *Gifts*, they *ſeiz'd*, *poſſeſt*, *enjoy'd*:
Yea, and, not without recompence alone,
But, without ſeeming ſenſe, that wrong was done:
As

As if it were no matter, ſo you made
A ſhew of *recompence*, though none they had :
Or, as if whatſoere you pleas'd to do,
Muſt paſſe for *Juſtice*, though it be not ſo.
GODS WILL, eſſentiall Juſtice is indeed :
But, that yours is ſo, it is not my *Creed*.
When others have tranſgreſt, do not injoyne
The guiltleſſe *Common-wealth*, to pay a Fine,
To recompence thoſe *Parties*, which were grieved ;
For, that will hardly, Juſtice be believed.
When hungry *ſuitors*, ask for fiſh, or bread,
With *ſtones*, or *ſcorpions*, let them not be fed ;
Nor make them wait, ere you an anſwer give,
As if each *Perſon*, had *three lives*, to live ;
Or, had been borne, no other thing to do,
But, wait on you, and looſe their labour too.
Draw not more ſuitors, to you in one yeare ;
Then you are able, in twice ſix, to heare ;
Leſt, you diſpleaſe them, whom ye may content,
And cauſe a miſchiefe, which ye might prevent.
But take wiſe *Jethro's* Counſell, for the eaſe,
Both of our ſelves, & thoſe whom you ſhould pleaſe.
Yea, tire not out your ſelves, and others too,
By taking on you more then you can do.
Leſt, when attendance, much expence and trouble,
Hath made the loſſe, and ſuffrance more then double,
They grow impatient ; and you come to taſt
The fruit of their impatiencie at laſt.
Give Order, how to cure thoſe imperfections,
Which have been, heretofore, in your *Elections*,
Leſt, *Members* may among you be emploid,
By whom the *Publike-Body*, be deſtroid.
Let not the *Father*, there beget the ſonne,
Though, this in *Bodies Naturall*, be done :
Let none among you, be admitted in,
By *Marriage*, or, being *near of kin* :

Or, (to the *Kingdomes* juſt diſſatisfaction)
For being of this *Sect*, or of that *Faction* ;
As, if among you, ſome to purchaſe, meant
Inheritances in the *Parliament* :
And, others aim'd by *Parties*, to endeavour
The keeping up *Diviſions*, there, for ever.
Let it be ſo no more, if you can Order,
That, ſuch an injurie proceed no further ;
But, let the *Burroughs*, and the *Shires* be free
To make their choice, (as they inclin'd ſhall bee)
According to their cuſtomes, till it may
Be better done, by ſome new lawfull way :
That, when for *Truſt-breach*, any blamed are,
Their *chuſers*, in that blame, a part may beare ;
If they hereafter, for their private ends,
For fear, or love, ſhall chuſe their *Foes*, or *Friends* ;
Their *Land-Lords*, *Kinſmen*, *Lawyers* ; or, whom ever
They ſhall not think, will faithfully endeavour,
To ſerve his GOD, the *People*, and the *King*,
With ſingle heart, in ev'ry lawfull thing.
Conſider, how in giving a reward,
The *perſon*, more then *merit*, you regard.
How often that hath been for private ends,
Procur'd ; and, with relation unto friends.
How *Offices*, and *Places* are beſtowne ;
How, ſome have two or three ; and others, none,
Who better merit four, if there were any
Who could be capable of halfe ſo many :
And, would ye well obſerv'd, that this is done,
As if ye fear'd, as if ye car'd for none ;
Nor, how, the people, who upon you cry
For bread, obſerve your partiality,
In giving that to one, who hath no need,
Which would a thouſand Starvelings, cloath and feed.
Refuſe no juſt *complaints* ; that, men may ſee
You ſenſible of their oppreſſions bee :

Yet,

Yet, to your ſelves aſſume not any *cauſe*,
Which is determinable by the Lawes,
In other *Courts*; unleſſe they prove corrupt;
Or, till ſome difficulty interrupt
The courſe of *Juſtice* there: And, ſo provide,
To try in courſe, what is before you tri'd,
That you undo not, e're their cauſe have end,
Thoſe, who with *Proofes*, and *Counſell*, muſt attend.
The ſad Petition, which the poore man brings,
Sleight not, nor make them but meere pocketings,
Till they are quite worne out, or quite forgot,
Unleſſe purchance your ſtore ſupplies you not
With tinder for Tobacco; and, ſo brings
To memorie againe, ſuch triviall things.
More mind your promiſes, of doing right
To grieved men, when you thereto have might,
And, let them ſee, that your devoiur you do,
As far, as God enables you thereto.
Conſider how you *Legacies* beſtow
Before you pay thoſe debts, which yet ye owe;
Ev'n debts, for which the *Publike Faith* doth lie
At *Pawne*; and, is diſhonoured thereby:
Debts, for which, your poore Creditors have laine
In priſon, till, their Freedomes to obtaine,
They ſold their Freeholds, when they had no more
To live on; and, had ſold their goods before.
Debts, which they lent you in your greateſt feare;
And borrowed for you, when diſtreſt you were.
Yea, *Debts*, which they who lent, then lent you too
Their lives, the publike ſervices to do;
And, could have loſt them, with more joy then they
Now live to ſee, by ſeeing of this day.
How eaſily, to ſome do you afford,
Beliefe to the ravaile, on their bare word!
When, in the ſelfe-ſame caſe you are not moved,
To do the like for others, who have proved

What they aver'd by vouchers; no, not when
It hath been prov'd, by Oathes of honeſt men.
Conſider, how, to ſome you do allow
Their dues with *intereſt*, who well enough
May reſpite it; and, yet the ſame deny
To him, who felt extreame neceſſity
By looſing part; by lending of the reſt;
By borrowing more, for you, on intereſt,
Now four years due; and, which before he ſhall
In likelihood, be paid; will eat up all.
And, let it be conſider'd, if it may,
What tis, to take his liberty away,
To fine him; to permit that through the land,
He for conſpiracie, defam'd ſhould ſtand;
And, ſuffer much more by their impudence
Who misinform'd you, of his innocence,
And all for nought, but, for informing you
What, he was told; what, he beleev'd was true;
What, he produc'd his author for, with proofe
Of *Part*, and circumſtances too enough,
To make all probable; yea, more, for what
His *Covenant*, oblig'd him to relate;
And, what his firſt *Relator* did aver,
And will do, ſtill, in each particular.
Should I propoſe, here, as conſiderable,
So many things, to you as I were able,
I ſhould as tedious in the ſame become,
As, many times, *Committees*, are to ſome.
Ile therefore ſum up all, in wiſhing you
Of thoſe things which you know, to make reveiw,
And ſee, if theſe come ſhort, in any thing,
Of thoſe, who heretofore miſled the *King*;
Or, if their falſhoods, or miſinformations,
Were greater cauſes, of his aberrations;
Or, more diſhonour to his *Government*;
Then, theſe have been unto this *Parliament*,
Whoſe

Whoſe Pride, Ambition, Malice, Arrogance,
Whoſe Avarice, Selfe-love, and Ignorance,
Whoſe Inſolence, or Cowardice, of late,
Have caus'd ſo manie to abhominate
Them, and their *courſes*; and nigh turned all,
Ev'n all things both *Divine*, and *Temporall*,
Into a *Chaos*. 'Tis not, as is deemed,
(And, as perhaps, it hath to many ſeemed)
'Tis not the *City*, which hath lately made
Thoſe tumults, and thoſe uproars you have had.
'Tis not the *Army*, whence your *mutinies*,
New plots, and *new diviſions*, do ariſe;
And, whereby, miſchiefs daily do encreaſe
To cauſe a new adjournment of your Peace;
The *Parl'aments* diſhonour; ſeparations
Between the late united *Britiſh Nations*;
And, (if it may be poſſible) to bring
The *people* of both *Kingdomes*, and the *King*,
Into a further hatred, of each other.
It is not your *Diſſenting-parties*: neither,
Thoſe whom ye call *Malignants*; who were able
So weak to make you; ſo diſhonourable;
And, in ſo bad a plight, as you are in,
If your own *Members*, had not faulty been:
Nor had your *City*, or the *Army* moved,
In any courſe, which might not be approved,
If they had felt no influence upon them,
From higher Pow'rs, which thereunto had won them,
Nor had ſo many men, right well-affected,
(And by whoſe purſe, and pow'r, you were protected)
Been drawne into miſactings, and miſtakings,
(Which falſly are miſconſtrued forſakings,
Of their firſt love) but, that the *policies*
Of ſome among you, drew before their eyes
Thoſe *miſts*; and practiſed thoſe *juggling ſleights*,
Which kept the ſafeſt courſe, out of their ſights.

And, what that was, or what that yet, may bee,
Few, have diſcover'd, by ought I can ſee:
But, were it knowne, you could not rectifie
Thoſe things among you, which are now awry,
Till you reform your ſelves; for, well ye know,
Foul *ſprings* above, make filthy ſtreams below.
But, why ſhould I complaine of you ſo much?
Alas! you were at firſt, begotten ſuch;
The *Fathers* of your *being*, in this *Nation*,
Were an unſound, corrupted *Generation*;
And, did begin a *Repreſentative*,
As like themſelves, as ever, man alive
Begot a child: with *members*, crooked, lame,
Blind, deaf, and dumb, into the world you came,
And, ſuch, they have continu'd ever ſince:
Theirs therefore is the *Fault*; theirs the offence.
You that are lawfull *Members*, have enough
Been plagu'd, and troubled with ſuch rotten ſtuffe:
And, rather ſhould be pitied and aided,
In helping you, to purge them, then upbraided,
With their defects. I therefore, have appear'd,
That, you, of thoſe *obſtructions*, may be clear'd
Which interrupt; and, that, whilſt there is time,
You may regain your honour, loſt by them:
That, I might likewiſe, help bring back unto you
The peoples hearts, and make them firme unto you,
By ſhewing them their errors, and, how, they
To late loſt happineſſe, may find their way:
And, having found it, how they may perſever,
By GOD's aſſiſtance, in good waies, for ever.
My purpoſe therefore, in what followes now,
Is joyntly, to prefer to *them* and *you*,
Some things conſiderable, that may lend
Aſſiſtance unto that, which I intend.
If, good effects this takes, your cares, and fears,
Are likely to be ſhortned manie years:

For,

For, know, GODS *promiſes*, and threats, are all
Contingencies, and but *conditionall*:
If you continue mad, the plagues will laſt:
If you repent, they quickly will be paſt:
Let ev'ry one contribute thereunto
A true endeavour, his owne part to do:
In what I'm born for, I will do my beſt:
And, when that's done, GOD, ſhall perform the reſt.
The reſtauration of this *Parliament*,
To their due reputation; to prevent
The bondage of the *People*; and to bring
All things to right, betwixt you, and your *King*,
Is that, wherein, I have with good intention,
Imploid, long time, the beſt of my invention;
Yet, there appears no likelihood to me,
Of ſaving any *one*, of all the *three*,
From hazzard, or from plagues, that linger ſhall,
But, by a reconciling of them all.
And, I conceive it will deſerve more thank,
To play the *Artiſt*, then the *Mountebank*;
Who leaves the courſe, that's naturall, and ſure;
To raiſe his credit by a deſp'rate cure.
He, that, by way of *Chymiſtry* would act,
And, her *Three Principles* hope to compact
Into *one Body*; ere he compaſſe ſhall
His end, muſt firſt prepare each *Minerall*
Secundum Artem, taking that away,
Which hinder their incorporation may;
And, adding that, which doth unite their natures:
So, he that would his *Trinity* of creatures
Make up again, in *one*, muſt do the ſame,
And, now, about that *royall work* I am;
Which, if I keep a rightly tempred *fire*,
Will bring forth that production I deſire.
With *Salt* of true ſinceritie, and *reaſon*,
Your hearts, and underſtandings, I would ſeaſon;

With *Sulphur* of true *Magnanimity*,
Or *Courage*; with the perfect *Mercury*
Of Chriſtian *Prudence*, I will temperate,
And, ſo eſſentially incorporate
Theſe, throughout all your *Faculties*, that none
Should hinder that, which I am driving on;
And, therefore, have projected a concluſion
Wherein, I'le firſt begin with an Infuſion;
Oh, lend me but ſome water from your eyes,
Wherewith to make it; and it ſhall ſuffice.
Lamemt, *Lement* your errors, and begin
To ſee, what great *diſtractions* you are in.
Of thoſe *Precipitations*, take more heed,
Whereto you now are haſting on with ſpeed;
Obſerve how buſily in ſelfe-deſtroying,
And, raiſing works, againſt a free enjoying
Of your owne *Peace* you are. Conſider on
Your purpoſes; and that which you have done;
And mark, if either thoſe things you purſue,
Or, yet intend, are like to profit you,
Whilſt ev'ry man, (though better be profeſt)
Aimes, but at his owne ſingle intereſt.
By moſt among you, that is leaſt intended,
Which he in outward ſeeming, hath befriended.
By making ſhow, of things that ſhould be done,
For publike profit, you ſo carry on,
Your private intereſt, that verie few
The generall advantages purſue:
Yea, *King*, *Prieſt*, *People*, *Commoner* and *Peere*,
So wilfully, to their own claimes adhere,
That, they will much indanger alltogether;
And, prove like fire, and fewell to each other,
If, God, prevent not, by a *ſelfe-denying*;
And, by a more conſiderate complying.
Give heed to thoſe *Predictions*, which foretold
Upon good grounds, what, now, yee do behold

To

To be fullfil'd; and, which, behold ye may
To be fullfilling on you, ev'rie day;
And, think not, though you them, or *him* disdaine
Who ſpake them, that, they were foretold in vaine.
Mark how all *Parties*, and all *Factions*, run
Thoſe courſes, wherein, others were undone,
Whom they impeached, and condemned, too,
But ſome few months before, for doing ſo.
Remember, and conſider, ſince this *War*
Did firſt begin, how many changes are
To be obſerv'd: How inconſiderable
The meanes, and Perſons were, who did enable
Your weakned *Parties*; and oft gave them life
When they were ſtooping, almoſt, paſt releef;
And think it poſſible, there may befall
Another *change*, when you ſeem ſure of all;
Becauſe, you neither credit what is told;
Nor heedfull are, of that which you behold.
Remember and conſider, what faire hopes
(When an aſſurance, almoſt, crown'd their tops,)
Have unto *nothing* vaniſh'd: what brave ſhowes
Of *Martiall fortitude*, againſt your foes;
Of zealous faithfulneſſe unto the *State*,
And piety to God, have fail'd of late;
And left benighted, an *aſcending Fame*
Before 'twas noone, within a cloud of ſhame.
And think how poſſible, it may be, yet,
To ſee new *ſtormes*, before the ſun be ſet:
For, that which hath been, you againe may ſee,
As long, as in the ſelfeſame *round* you bee.
Remember, and conſider, in what fear,
You have been in, what things then vowed were;
What *Holineſſe*, you ſeemed to pretend;
What *cauſe*, you then proteſted to befriend;
What *warnings*, and what *caveats* have been given,
By judgements, mercies; yea, by men, and heaven:
What,

What private, and what publike *faſting daies*,
What times of giving ſolemne *thanks*, and praiſe,
Have celebrated been, without that fruit
Which either with *Humility*, may ſuit,
Or, with true *Gratitude*: and when you ſee
How full of filthineſſe, your beſt workes bee,
Think, what your worſt may prove; and, what event
Will follow them, unleſſe you ſhall repent.
When, theſe things you have thought upon, then mind
Whereto, your *promiſes*, have you deſign'd,
What fearfull *Imprecations*, you have made;
What wonderfull *protections*, you have had;
What witneſſes there ere, of what you do;
What forraign foes; what foes domeſtick too,
Expect advantage: And, ſuch things, as theſe
VVhen you have thought on, with due ſerioufneſſe,
Think, alſo, what may thereupon redound,
If, falſhood in your hearts, be likewiſe found;
And, when you have provoked GOD, and *men*,
What plagues, and horrors, will ſurprize you then.
Remember, and conſider, with what lyings,
What perjuries, what falſhoods and complyings
With wicked men and meanes, you have affaid
To perfect thoſe *deſignes*, which you have laid;
How, ev'rie *Faction*, takes delight to jeer
At their own ſhame, and, to relate and heare
With merriment, each others wickedneſſe,
And, what the ſcurrill *Pamphleters* expreſſe,
To their reproach, when they ſhould rather mourne,
Then impudently laugh themſelves to ſcorne:
Beleeve it, till *Authority* preſcribes
A mulct for liers (chiefly *lying Scribes*)
And take more notice of that ſleighted ſin,
Which one prime cauſe of all your ſtrifes have bin,
Peace will not ſettle; for, when one warr's done,
Another, by a lie, may be begun.

Weigh,

Weigh, and conſider, of what Tyrannies,
Of what prophaneneſſe, of what blaſphemies,
Of how much malice, and of what black crimes,
You have been guilty, (ev'n in theſe ſad times)
On either ſide. And, when you well have thought
On theſe things; think likewiſe, how much you ought
To grieve, and to repent, that, God might ſpare
Thoſe thteatned judgements, which deſerved are;
For, 'tis meere madneſſe, to expect his grace,
Or look for *Peace*, ſo long, as in the face
Of men, and Angells, you perſiſt in evills,
As if you thought, there were nor GOD, nor Devills.

Think, and conſider, with a ſerious thought,
To what a giddie poſture all is brought:
In what confuſion, your affaires you ſee,
In what amazements, now, the wiſeſt bee;
In what a feare, the valiant, and the ſtrong,
Now are, or will be, ere it ſhall be long;
How manifold, your ſub-diviſions are;
What ſymptomes of deſtruction do appeare;
How impudently ſtill, you palliate
The falſhoocs of thoſe Members of the *State*,
And, of thoſe *Agents*, who abuſe their truſt;
How all things, out of order, they do thruſt,
Through want of Juſtice; how, they daily ſad
Mens hearts; & how, when they have made them mad,
They puniſh them, becauſe, they could not uſe
Thoſe *wits*, which their oppreſſions made them loſe.

Mark, and conſider, with what ſhameleſneſſe,
Your *Holy Flatt'rers*, do bepaint and dreſſe
Their Patrons in the *Parliament*, as tho
It were not poſſible they ſhould miſdo:
How others, make the *Army*, at the leaſt,
S. *Michael*, and his *Angells*; how, the reſt,
So impudently do extoll the King,
As if he were a Saint in ev'rie thing.

And

And, needed no repentance, for ought done,
In former time, or ſince this *Warre* begun:
And, while ſuch daubings are, conſider you,
If penitence be likely to enſue,
Or wilfulneſſe; and therewith mind I pray,
Which of the two are Traytors, either they
Who, mind a miſled *King*, or *Parl'ament*,
Of thoſe things which deſtruction may prevent;
Or, they, who fawne, and flatter them to hell,
By calling evill doings, doing well:
They, who by *Juſtice* would uphold the *Throne*;
Or, they, who praiſe men for what pulls it downe.
When theſe things are conſider'd, then to mend
What is amiſſe, your beſt endeavours bend.
Let all thoſe carnall *policies*, by which
The world your underſtandings doth bewitch,
Be laid aſide: let thoſe deſignes wherein
'Tis evidently ſeen, that you have been
Without ſucceſſe; be quite by you abjur'd:
Yea, ſince experience often hath aſſur'd
That, thoſe effects, which you have had thereby,
Did ſtill exaſperate, and multiply
Your fears, and griefs; mind, what experience ſhowes,
And, truſt no more, ſuch broken reeds as thoſe.
To no *Diſſenting-party* be unjuſt;
Nor falſifie ſo much, the *Common-truſt*,
As by your private mutuall promiſes,
To barter for your owne advantages;
Or, in your *Treaties*, at the publike coſt,
To ſeek our ſelves, till you, and all is loſt:
But, ſtill in your proceedings, let pure *Truth*
Preſerved be, both in your heart and mouth;
So, God, who marketh, what you act and ſay,
Will help to guide you, out of your dark way;
Advance that *Kingdome*, whereto you pretend;
And, make your greateſt enemie, your friend:
Yea,

Yea, make among you, *Truth*, and *Peace* prevaile
Though *King* and *Parliament*, your hopes may faile.
Eſchew *Hypocriſie*; take heed of *Pride*,
And, of what thing ſoever may divide
The people, th'Army, or the *Parliament*;
And them into thoſe *new Diviſions* rent,
Which at this preſent are of many feared;
And, for which, *Engines* are in ſecret reared.
But, chiefly at this time, think not in vaine,
On that State-Principle, *Divide, and Reigne.*
For, at this Junćture, thereupon depends
Your welfare; and your Adverſaries ends.
Whatever, therefore, ſhall be now advis'd
By others, let not this note be deſpis'd;
Take heed of an *Adjournmint*, till you ſee
The *Kingdomes* in a better poſture bee;
Leſt, when you are divided from each other,
You loſe the meanes to meet againe together,
By ſome contrivance; and, by ſomewhat done,
Which at this preſent day you think not on.
Though all are much to blame, let all provide
Their beſt expedients, to amend, or hide
Thoſe failings in each other, which will ſpread
No further, by their being covered.
Forgive, (as much as may be) one another;
That love may knit your ſcatter'd force together:
Leſt, on a ſudden, ſome prevailing pow'r,
Not yet appearing, all at once devour.
Let neither *Parliament*, nor *People* ſpare
To keep themſelves in armes, as yet they are:
For, though the burden, greivous may be thought,
Your ſafety will not be ſo dearly bought,
As your deſtruction may. Let now, likewiſe
All *Pow'rs*, all *Councells*, and *Authorities*,
Uſe ev'ry prudent way, and means, whereby
The people may not feare a *Tyranny*;

Nor

Nor feel a *preſent weight*, which may appeare
A greater *Burthen*, then the thing they ſeare.
But, uſe all cautions, to impoſe it ſo,
That, ſuch as lay it, may help bear it too;
So, ſhall the people know, 'tis laid on them,
For their owne ſafety; and, but for a time.
And, that, the threefold *Cable* be not broke,
Which holds your Anchor, let all care be tooke;
That, *City*, *Shires*, and *Army*, yeeld and give
(As to their *Bulworke*, and *Preſervative*,
Next under GOD) unto this *Parl'ament*
Reſpect, obedience, and each complement
Of duty, which may re-enable them,
To vindicate their honour, and eſteem,
From thoſe obliquities, now thereon throwne
By others, and ſome *Members* of it owne:
Yea, though ſome part thereof, hath been to blame,
(As all Terreſtrialls are) know; that, their ſhame
And ſuffrings, will be yours; know, that the fault
Is your, that many of their *Members* halt:
Know, that, their Foes, who ſeek to aggravate
Their crimes to you, have done it out of hate
To them, and you; and, not with an intent,
That you ſhould leſſe be greev'd, or they repent:
But, that, you ſhould be mad, and make them roome,
Into their places back againe to come,
And double your *Oppreſſions*: which, the while
With tears they pity, like the *Crocodile*.

Yea, know; that, if you in this ſtorme, forſake
This Veſſell, (though it bruized be, and leake)
Your Fortunes, will be therewith ſhipwrackt found,
If that ſink, you ſhall certainly be drown'd.
For, in this torne, and ancient *Veſſell* lies
That, which muſt free you from the ſlaveries
You have been in; and, keep you likewiſe, free
From thoſe, in which, you are afraid to bee.

Herein

Herein, are all your *ſtores*, for war and peace,
Of ſafety, honour; and, of Trades encreaſe:
And, therefore joyne with courage; uſe your pow'rs,
Wit, wealth, and, ev'ry facultie of yours,
To ſtop the leakes, which it hath lately ſprung,
To keep it tite, and make it faire and ſtrong.
Oh, all you, who have therein *fraught*, or *ſhare*,
Whether, ye *Maſters*, *Captains*, *Pilots* are,
Cape-Maſters, *Souldiers*, *Sailers*, *Paſſengers*,
Or, (as all ſome way are) *Adventurers*;
Conſider, I beſeech you, what a loſſe
There would befall, if ſome new *ſtorme* ſhould toſſe
This *Veſſell* on the *Rocks*: Or, if there ſhould
Some Traytors, in her Cabines, or her hold,
Lie cloſely, unſuſpected, or unſeen,
And blow up all her Decks, and *Magazeene*,
By ſome concealed traine; or, ſpring a *Leake*
About the *keel*, whilſt you unwiſely ſeek,
(With quarrelling) for vailes, or private ſhares,
Amongſt the deſperateſt Mutineers.
The *ſlaves*, your pris'ners, and amongſt the reſt,
Your *Malecontents*, it may be, will ſuggeſt
That, your *Commanders*, and your *Pilots* may
Make prizes of you; and, take all away
By *Arbitrary Pow'r*: For there are ſome
Who (hoping, if you jealous will become,
It would effect their ends) have whiſperings,
Among their other miſchiefe-breeding things,
To this effect; that, if you make them ſtrong,
They will improve that ſtrength, unto your wrong,
And, faile your truſt. But, dreame not; think not ſo,
Nor, erre you, from your duties, though they do.
What change in them ſoever, might be wrought;
What e're they do, yet do you what you ought.
Keep to your *Principles*, though they may range;
Saile by the ſame *Card*; though the winds do change;
And,

And, that you may not fear what will enſue,
Look back, a little, and things paſt review.
When, lately, by an *Arbitrary might*
You were oppreſt, and in ſo great a *ſtraight*,
That you perceiv'd no meanes your ſelves to free,
From your oppreſſions; nor ought like to bee,
Whereby, to ſcape from thrall you ſhould be able;
(Without attempts, then deemed treaſonable)
Loe then, ev'n at that time; and, when your *King*
A double Chaine on you, aſſay'd to bring,
And thought, together in one teame to yoke,
His *Oxen*, and his *Aſſes*; then GOD broke
The Royall ſnare: and, wonderfully wrought.
For your *deliverance*, to paſſe he brought
By what was never call'd to that intent;
By what, which never more to call he meant;
Ev'n by a *Parlament*: to which he gave
A pow'r to be, whilſt *being* it would have;
With Priviledges, which by *Pow'r divine*,
Were made deſtructive, to his owne *deſigne*:
For, *lawfull pow'r* it got, and juſt occaſion,
To arme againſt a tyrannous invaſion;
And, your eſtates, and freedomes were defended
By that, which for a miſchiefe, was intended.
So, if this *Parl'ament* degenerate
From what it ſhould be, and from what of late,
You thought it was; and, ſhall imploy that *pow'r*
Which was from you receiv'd; and which is your,
To raiſe themſelves, upon a publike wrong;
GOD, them will break, when they appear moſt ſtrong;
Cauſe thoſe, whom they depend on, to deceive them;
Of all their expectations, quite bereave them;
And by ſome lawfull way, which yet appears
To no mans eye, preſerve you from your fears.
For, ev'ry tyrannizing pow'r ſhall claſh
Againſt each other, and to peices daſh,

All

All thoſe, and their deſignes, who ſhall comply
With any inſtruments of *Tyranny*;
That paſſage may be made, to raiſe up that
Which is the ſtrength and honour of a State.
If yet, your former doubtings be not paſt,
But that th'aſperſions, which on them are caſt,
Whom GOD for your *deliverers* hath choſe,
Hath ſhooke you from your confidence in thoſe;
Or if defects, which may be found in them,
Do either urge, or tempt you to contemne
Such *inſtruments*; and in your hearts to ſay,
Can theſe men ſave us? Mindfull be, I pray,
What perſons, to your aid, GOD, firſt did call;
By what ſleight meanes he hath effected all
Your conqueſts. Yea, by what contrary things
His *works*, he, often to perfection brings.
Conſider how this *Army* was deſpis'd
And ſcorned, when it was firſt modelliz'd:
How, likely, were they, whom you firſt did gather
To be your *guard*, to be your *ruine*, rather
Then to defend you? how, did they proteſt,
And rage, when they againſt their wills were preſt?
With how much weakneſſe was that work begun?
And, yet, thereby what wonders hath God done?
How, hath he added unto your prevailings,
By them, though they their errors had and failings?
How, hath he humbled you by their great pride,
Whoſe ſeeming vertues you have glorifi'd?
That, you may ſee a *pow'r* ſo excellent,
Knowes how to work with any *inſtrument*:
That, you may find there are ſome things deſpis'd,
VVhich have deſerved, better to be priz'd;
That you may learne in weake meanes, not to feare;
Nor truſt too much, in thoſe that mighty are;
That, you may know, if your owne waies be ſtreight,
You may be ſafe, though others go not right;

And, though you will not know it; they who live
By faith, the truth of theſe things do perceive;
And, would in GOD, find out a pleace to dwell,
Though, there were neither *heav'n*, *earth* nor *hell*.
Their *credit* muſt be kept, their *pow'r* obey'd,
On whom your truſt, and *Guardianſhip* is laid;
And from that duty, none can be excus'd,
Though ſome among them, have that truſt abus'd:
For, as he is a *man*, that hath a ſoule,
Although his body, he with Ulcers fowle,
Maim'd, blind and deafe; and, may from you thereby,
Claime all the duties of your charity:
So, though the *Body Repreſentative*,
May wounds, and many blemiſhes receive;
Yet, therein, is the *ſoule* of *Government*:
And, therefore, all you whom they repreſent,
Obedience owe thereto, in ev'ry thing;
Excepting an obedience that may bring
Thoſe publike hazzards, which are ſo apparent,
That in themſelves, they bring a ſealed Warrant
Of diſobligement: And, in thoſe things too,
So muſt you then proceed, in what ye do,
That your owne conſciences may truly ſay,
Obedience, onely, made you diſobey:
And, that, the world may ſee, by your *proceed*,
That GOD, and *Juſtice*, hath approv'd the deed.
Though crack'd, your *Bulwork* be, and faulty grown;
This is no time, to ſleight, or pull it downe:
But, to repaire it rather, leſt you leave
Your ſelves unguarded, and a blow receive.
This is no time to ſhake the *Reputation*
Of thoſe, who are your onely preſervation;
But, rather, to uphold it, by removing
The *ſcandalous*; by cheriſhing, approving,
And ſtrength'ning thoſe, among them, by whoſe *wit*,
And *honeſty*, they have a *being* yet.

Informe

Informe them better, who are much abus'd,
(By falſe opinions, into them infus'd)
And, thereupon your *Supreme Court* defame ;
As doing, arbitrarily, the ſame,
Which, was denied lawfull in the King :
For, they ſhould know, that ev'n the ſelfe-ſame thing
May be both juſt, and unjuſt : He, doth take
Unlawfully, your goods, a prize to make,
To ſatisfie his luſt, or, to deſtroy
Thoſe Freedomes, and thoſe Rights, you ſhould injoy :
They, take a portion, from you, orderly,
(And thereto forced by neceſſity)
To ſave your priviledges ; and, prevent
The loſſe of all, by that, which he hath ſpent.
Their actions, are not bounded, in that *Law*,
Whereby, men out of *Parl'ament* ſhould draw
The Line of their proceedings ; But, by that
Which is the firſt foundation of a *State :*
By that *Supreme Law*, whereby pow'r they had,
To make or change the Lawes, alreadie made ;
And, for the *Publike-ſafety*, to provide :
By that Law, they muſt act ; and, are not ti'd
To any other, when, neceſſity
Shall, for the weale of your *Community*,
The contrary require : For, otherwiſe,
They meet in vaine, about thoſe remedies,
Which are deſir'd ; and, do but time employ
To marre the benefit they would enjoy ;
And, ſtrengthen *Tyrants*, in their uſurpations
Upon the Rights and Freedomes, of the *Nations*.
Let no man therefore ſay, when they ſhall vary
From former *Lawes*, their *Acts* are arbitrary,
Injuriouſly ; ſince, your experience ſees,
That ſtrong neceſſity, at ſometimes frees,
Ev'n private perſons from adhering to,
The Letter of the *Law*, in what they do.

The mannaging of *Publike Intereſts*,
In th'*Agents* reputation, much conſiſts.
'Tis *Reputation*, makes a *Kingdome* ſtrong,
And rich; and keeps it from affronts, and wrong.
'Tis that which maketh *Lawes*: For, neither *wit*
Nor humane *Pow'r*, are able to forget
That *Priviledge*; becauſe, if *Pow'r* ſhould make them
A *greater Pow'r*, by right of *Pow'r*, would break them.
If *Wit*, and *Reaſon*, would a lawe deviſe,
There are ſo many, ſeeming to be wiſe,
That they would make ſuch over-long debates,
And work ſo variouſly, in ſev'rall pates,
That, if to *make a Law*, ſome ſhould agree,
By others, it ſhould ſtraight repealed bee.
And, if more *Settlement*, were not obtain'd,
By *Reputation*, then, there can be gain'd
By *Pow'r*, and *Wit*, or, *Reaſon*; you, would never
Agree; but, fight, or elſe, *debate* for ever.
Take therefore, of their *good repute*, a care,
On whoſe repute, your *Safeties* builded are:
For, when that once is loſt; it proveth not
A Jewell, which may eaſily be got;
Nor, is there any *precious ſtone*, yet knowne
That gives a fairer luſtre to a *Crowne*.
With *Reputation* may a *ſingle man*
Do more ſometime, them twenty thouſands can.
A *Cities* uproars, ſooner it reſtraines,
Then all their *Scarlet Gownes*, and *Golden Chains*:
And dares make ſtand, the peoples rage to ſtay,
When *Wit*, and *Wealth* and *Titles* run away:
Yea, calmes them ſooner; and ſcapes better too,
Then *honeſty*, and *innocency* do.
I know not any thing that can ſo ſoone,
Bring univerſall *Diſcords* into tune:
Nor, know I ought, that's in it ſelf ſo vaine,
And empty, which doth ſo much pow'r obtaine

In

In humane actions; and, there is not now,
A *Nation*, whom it more concernes then you,
(Conſid'ring, what your preſent poſtures are)
To keep your *Senates* reputation cleare.
For, ſhould I ſhew your poſtures in a glaſſe,
No Puppet-play, that ere deviſed was
Came neere it; neither did you ever ſee
An *Antick* like that ſhew, which there would bee:
Such fruitleſſe hopes, ſuch fears, ſuch mimick actions,
Such turnings, windings, ſidings, ſuch diſtractions,
Were never repreſented, on the Stage
Of anie *Common-wealth*, in anie Age.
There you ſhould view a thouſand contradictions,
A thouſand fancies, fooleries, and fictions,
Repeated, perſonated, ſworne, beleeved;
And, men, accordingly, made glad or greeved;
And, acting that in their falſe joy, and ſorrow,
Which they muſt backward act againe to morrow.
From *Ireland*, this man bringeth heavy newes;
From *Scotland*, that man little better ſhewes;
One tells what *Plots*, are in the *City* laid:
Another, of the *Army*, what is ſaid.
A third with an affrighted look, doth bring
A tale of ſome *deſignement*, with the King,
By *Scots*, and by *Malignants*; and, then ſtands
As if he had new purchas'd Biſhops Lands.
A fourth is much diſmayed by ſome tales
Of riſings in the *Counties*, and in *Wales*;
As if he fear'd a ſudden ſeparation
From ſomewhat, which he holds by *Sequeſtration*.
A fifth hath heard from *Holland*, or from *France*,
He knowes not what, yet fall, into a trance,
As if his conſcience knew of ſomwhat done,
Which he then wiſht, had never been begun.
Another ſhewes, another way, his folly,
And looks as ſadly, and as melancholy,

As if he were ſurprized with a dread
Of loſing ſome great *place*, or, of his head.
And, at the turning of the wind or tide,
Upon ſome pleaſing newes on t'other ſide,
Starts up as they do, when a *Piper* plaies,
Who, have been bitten by *Tarantula's*
You, would not, thus, with ev'ry novell noiſe
Be fill'd with Panick fears, and gannick joyes;
Or, moved be, with ought, which others did,
If you, your owne affaires, would better heed.
This, would not be, were men imploid about
Internall things, as on thoſe things *without*;
Nor would they be ſo giddily affrighted,
With things *abroad*, if things at *home* be righted.
He, that his way, with ſoberneſſe doth go,
Dreads not the furious marching of a foe.
He, who takes care to keep his *conſcience* clear,
Shakes not, when *evill tidings* he doth hear.
He, that endeavours warrantable things,
Fears not the pow'r of *Senators* or *Kings*;
Nor, ſhould you ever need to feare a jot
What by the *Welch*, or *Iriſh*, *French*, or *Scot*
Could be deſign'd or done; or, what the *King*
With all his party, to effect could bring;
Nor, what an open, or a ſecret foe,
By pow'r, or by his policy, could do,
Either within theſe Ilands, or abroad,
If you repoſe true confidence in GOD;
And, give him, but ſincere, and contrite hearts
To joyn, with him, in acting of your parts:
No, though your ſlips, and Ignorances were
As many, and as great, as now they are.
Let all the ſev'rall *Nations* of theſe Iles,
Who liv'd in love, and Amity, ere whiles,
Unite againe, and ſeek each others peace;
That, their encreaſing ſtrifes, and plagues may ceaſe.
Let,

Let, our *Welch-Britans*, (who their actions ſquare
By thoſe things, which they but ſuſpect, or heare)
Recover, ſo much, of their humane reaſon,
As teaches them, a difference 'twixt *Treaſon*,
And *Lawes of Nature*; that it may make place,
To bring them nearer; to the *law of Grace*.
That, ſo, they may not, ſtill, *beleeve*, and *doe*,
Both by implicite Faith, and reaſon, too:
For, when they truly know what doth belong
Unto themſelves, and, their owne right and wrong,
They, will the ſooner, be informed, then,
What duties doe belong to other men;
And, grow more wiſe, by this *Epitomie*
Of *Lawes divine*, and true *morality*;
Do, as yee would be done to, then, all they
Who pore upon their *Law books* ev'ry day;
And, would be thought experienced, in all
Lawes *Cannon*, *Civill*, and *Municipall*.
If this advice they follow, they ſhall dwell
In ſafety on their hills, and live as well
Among their vallies and their Glins, in *Wales*,
As on the fruitful'ſt Southerne Downes, and Dales.
Then let them practiſe it; and not call to them,
A waſting *deſolation*, to undo them.
Let them not woo, uncivill *civill wars*,
To clime up to their Mountaines, Rocks and skars:
For, if they find them rich, they'l leave them poore;
If needy, they will make them need the more;
They bring, the worſt, into a worſe eſtate;
And craſh the *Bones*, where they can ſuck no *fat*.
Let your *Scotch-Britans*, ſo inſiſt upon
Their intereſt, that, nothing may be done,
Againſt their *Brethrens* rights; and, ſo preſerve
Their *Leauges*, that willfully, they do not ſwerve
From any *Branch* thereof; and let them ſo
Obſerve the *Covenant*, as men that know

The *letter* of it, or, a *circumſtance*,
Is not to be purſued to th'advance,
Or any *ſenſe* or *practiſe*, which may lame
The *eſſence*, and intentions of the ſame.
For, if they make the *letter* to extend,
Beyond the true intentions, and the end
Of what was covenanted; and, ſo weaken
That intereſt for which the ſame was taken,
They are *deceivers*, and worſe hypocrites
Then were of old, the cunning *Gibeonites*.
Let, therefore, that ſtout *Nation* well adviſe
Among themſelves, wherein the diffrence lies
Betwixt the *Kingdoms*; leſt, perhaps, it drawes
A miſchief on both *Nations*, without cauſe;
And, bring on thoſe ingagements, which may loſe
The love, the peace, the honour, and thoſe dues
Which now are claim'd; &, make them loſe their blood,
And Countrey too, as far as it is good.
Let them not think, that their accommodation,
The profit, or advantage of one *Nation*,
Prefer'd ſhould be, in any thing at all,
Before theſe *Iſlands* weal in generall.
Let them ſeek nothing, but what *Iuſtice* may
Allow them; leſt ſhe take both that away,
On which they ſeiz'd; and, therewith, all the reſt,
Which, formerly was lawfully poſſeſt.
For, *Juſtice* more ſecures, and more enriches
Then *policy*, although that more bewitches:
And, neither wealth, nor honour, can be loſt,
By *honeſty*; though ſometime ſhe be croſt.
That *Nation* have done well, to think upon
The bringing of the *King* back to his *Throne*;
If from right *Principles* the motion came:
But, on them it would bring perpetuall ſhame,
If they recall'd him, without penitence
Of thoſe faults, for which they firſt drove him thence.
For,

For, that they quarrell'd with him firſt, none doubt;
And, they were with the laſt, who pull'd him out.
That people is too wiſe, to call him home,
Ere he ſhall truly penitent become;
And by ſome ſatisfying expiations,
Hath perfectly ſecured both the *Nations*:
For, if he bring the ſame heart back, they know,
He will, as ſoon as he ſhall able grow,
Avenge himſelf on them, as upon thoſe,
Who were the firſt, from whom his troubles roſe.
Let them not give their friends juſt cauſe to lay
That to their charge, which Foes of them do ſay,
Their *Brethrens* portion, let them not envy;
Or, look upon it with an evill eye;
Nor, let our *Engliſh* haughtily, deſpiſe
Their *Northerne Brethrens* kind compliances;
Or, ſleight their friendſhip; or, (puſt up with pride)
Their want of ſuperfluities, deride:
But, by how much more GOD, hath ſeem'd to bleſſe,
Their *Clymate*, with a greater fruitfulneſſe,
So much the more, reſpectively, let them
Be carefull, that they no way do contemn
Their Lot; leſt GOD, for that ingratitude
Juſtly permit ſome other to intrude
On their inheritance; and, make them glad
To ſeek worſe habitations, then they had.
Yea, let both *Nations* ſtrive with all their mights,
To fortifie each other in their Rights;
And be aſſur'd, that which of them ſoever
Shall firſt to break ther late ſworn *League* endeavour,
Shall both be ruin'd; and, if both make void
Their ſolemn *Vowes*, then both ſhall be deſtroy'd.
Let both remember well, that *Covenant*,
Which they have ſworn; and, how much yet they want
Of perfecting their Vowes to *God*, and *Man*;
That they may keep them better, if they can.
Know;

Know; you have entred into leauge together,
Not to inſnare, but to ſecure each other:
And, that your *Treaties*, were not to get more
From one or t'other, then they had before,
But, that, thereby, they ſtronger might be made,
Againſt him, who, did all their rights invade.
Know, that your *Covenant* was not contrived,
That *Chriſtian* liberty ſhould be deprived:
Or make that for a *Jus divinum* go,
Which neither was, nor can be proved ſo.
Or, to compell men to *renounce, admit*;
Or, to accord, as *thoſe*, or *theſe*, thought fit;
(Or, as the beſt *reformed Churches* had it)
Ought further then GODS word authentick made it.
It is not poſſible that any *Nation*
Should make a *vow*, upon conſideration,
To pin their *Faith* upon anothers ſleeve;
Things to profeſſe, which they cannot beleeve;
To practiſe, what their conſciences abhor,
And what they find, no lawfull warrant for;
But, ſure their meaning was, men ſhould aſſay
To get the truths perfection if they may,
Till otherwiſe, they find it; to adhere
To thoſe as truths, which truths to them appeare;
That, from compulſion, all men ſhould be free,
Where *doubtings* are, till they decided be;
And, that, your *vow* injoyned none to do,
More, then their *pow'r*, and *place*, oblig'd him too.
Let both remember, that, they vowed have
The *Perſon* of the *King*, from harme to ſave;
His honour to preſerve (and what belongs
To him, of right) from violence, and wrongs:
But, this remember, too, that, when you made
This *vow*, you likewiſe, reſolutions had,
That, therein, his protection ſhould extend,
No further, then you thereby might defend
The

The *Kingdomes* priveledges, and maintaine
Thoſe rlghts, which to the *people* appertaine:
For, els, you ſhall betray your greateſt truſt,
And, prove but hypocritically juſt.
Remember, you have vowed to endeavour
To bring to publike triall, whomſoever
You ſhall diſcover, either to divide
The *Kingdomes*, or, to make the *people* ſide
In factions; and, that, you have vow'd to ſtrive
(As you are able) that, they may receive
Due puniſhment: And, mark, if you have bin
As faithfull, as you promiſed therein.
Halt not 'twixt two opinions, as ye do;
If *Baal* be to be ſerv'd, let it be ſo.
Either, you have a pow'r, or you have none:
If none; why act yee, ſtill, as ye have done?
Either your *King*, or *you*, deſerveth blame:
If you have traitors been, repent the ſame;
Acknowledge it; ſubmit, implore for grace;
And let him take againe, his *pow'r* and *place*.
If he, as much demerit, as you ſay;
Do not your truſt, and your owne lives betray;
But, quit your ſelves like men, and do your beſt
To vindicate their cauſe, who are oppreſt.
If both be faulty, then, let both amend;
Leſt, both be quite deſtroyed in the end.
If, you have drove the naile unto the head,
There clinch it; let no more be done, or ſaid:
For, why ſhould this brave *Iſland* be deſtroid,
That in the mean time, ſome ſhould be imploid
Thereby to raiſe themſelves? and, to prepare
Well-feather'd neſts, perhaps, ſome otherwhere?
Thoſe evill Counſellers, which late appear'd
To be about the *King*, may now be fear'd
To be among your ſelves; and, they of whom
The *King*, was made moſt fearfull to become,

Have

Have now compli'd with him ; and, juſtly may
King, *People*, *Scotch*, and *Engliſh*, if they weigh
What hath been done, ſhake hands, and well agree;
For, they are all, as like, as like can be.
Come, come, repent together, and forgive ;
For there's no other means, in peace to live ;
And, when you are forgiving, let all ſhare
A part of *Mercy*, who repentant are.
Let, our ſeduced *Iriſh*, who, among
The reſt, are yet involved in the throng
Of murth'rous Rebells ; but have guiltleſſe bin
Of their inhumane, and loud crying ſin,
Find ſome Gate open, whereby they might gaine
An entrance, your forgiveneſſe to obtaine ;
(Upon repentance, and on evidence,
Produced, differencing their offence :)
For, ſome of them aſſiſted, to their might,
Their *brethren*, in their terrified flight,
Againſt deſtroiers ; and in ſecret ſtood
Betwixt them, and the ſeekers of their blood.
Some of them, then, ſo far forth as they durſt,
Releev'd them in their hunger, and their thirſt ;
Cover'd their nakedneſſe ; and them convei'd
(From thoſe, by whom they ſhould have been betraid)
To *Townes*, and *Ports*, wherein they might avoid
That rage, whereby they had been els deſtroid.
If theſe, withdraw themſelves, and back recede
From them whoſe hands in blood were deeply di'd;
Receive them unto mercy ; that, you may
By juſtice, therewith mixed, take away
That *Kingdomes* guilt ; and, put a difference
Betwixt the *ſmaller*, and the *great offence*,
That, they, whom other men did hurry on,
Againſt their wills, to be with them undone,
May find a paſſage out of that diſtreſſe
Which they are in, by others wickedneſſe ;
And,

And, that *repentance*, may not be without
A comfortable hope of ſome good fruit,
To ev'ry *ſinner*, when he ſhall endeavour
A *reformation*, at what time ſoever.
By this courſe, you ſhall make the freer paſſe,
For your owne ſelves, unto the *Throne of grace*:
By this *courſe*, you ſhall greatly weaken thoſe
Who, are your willfull unrepentant foes;
And, ſtrengthen much their hands, who have been true
To GOD, unto their *Countrey*, and to you.
It may be, too, fullfil'd ſhall be, thereby,
That antient well knowne *Iriſh Prophecy*,
By which, unto that *Nation*, 'twas foretold,
That, there would come a time, wherein they ſhould
Weepe ore your Engliſh Graves: For ſome, no doubt,
Already, tears of pitty have powr'd out;
Ev'n when they ſaw the cruell butcheries
Of guiltleſſe *Engliſhmen*, before their eies?
And, now, ſhall ore their Graves, for their offence
Shed tears again, through heartie penitence.
Let thoſe diſſenting *Parties*, and thoſe *Factions*
Which, long have multiplied your *Diſtractions*,
Leave of thoſe many *names* of *ſeparations*,
Of ſcorn, and diſeſteem, which in theſe *Nations*
Do now abound, and wherewith you provoke
Each other; and, whereby the peace is broke,
And malice nouriſhed: for they prolong
Your *diſcords*, by a ſtill renewing wrong.
Let, not all thoſe, who term d, of late, have been
Malignants, find that *name*, ſtill ſet between
Themſelves, and others, when they have affaid
To make amends, and their redemption paid.
For, by that *Bar*, you keep the *Breach* uncloſed
'Twixt them, whoſe quarrells might els be compoſed.
For ſuch of them, as only were miſled
In judgement, have not thereby forfeited
Their

Their honeſtie; as all thoſe men have done
Who wilfully, and knowingly went on.
Nor, halfe ſo much as thoſe, who have compli'd
With both ſides; or, been falſe to either ſide.
Yet, truſt them not with *pow'r*, till you have tri'd
Their truth; and, till your *Peace* is fortifi'd.
Let *Innocents*, defend their reputations,
As freely, as *Knaves* make their accuſations.
Good turnes vouchſafe, to honeſt men ſometime,
As willingly, as you do miſchieve them:
For, to undo a man, you ſoone give ear;
Have tongues to ſpeak, and leiſure time to hear,
Within an houres warning; but, before
You heare him for his good, a yeare, and more,
Yea, ſometimes three, four, five, conſumed be,
Yet neither end, nor hope of end, hath he.
Let thoſe who for your *ſervice*, fit are knowne,
Both by abilities, and courage ſhowne;
Thoſe, who for you, their lives have hazarded;
Contributed, and lent their childrens bread;
For your ſakes, brought themſelves, and families
From plenty, to extreme neceſſities, (them,
(Through want of that reſpect, which you ſhould ſhow
Till you have means to pay them what you owe them.
Let thoſe, not like old ſhoes, be hurled by,
As if they were not worth your memory,
Or fit for nothing; when malignant *Jacks*,
Who laugh, and jeere at you behind your backs,
Can fill ſo manie places; and grow rich,
Whilſt better men, lie ſtarving in a ditch.
If ſpent your *Treaſure* be, then let them ſhare
In your *Imployments*, till you abler are
To pay them what is due; So, you ſhall eaſe them:
So, you, with hope of better, ſhall well pleaſe them:
So, you, in life, and health, may then ſuſtaine,
Till you have need of honeſt men againe:

For,

For, when their *Countrey* wants help, theſe, are they
Who will not faile her, though them faile ſhe may.
Take theſe laſt words among you, where they fall;
And, as occaſion, make them uſefull ſhall:
For, your *confuſion* ſo confoundeth me,
That want of method, may accuſed be
Where all is well intended; and, where nought
Is more, then may be profitably taught,
Let thoſe among you, who deſire to plead
For *Chriſtian Libertie*, take ſerious heed
They make not paſſages, which may let in
Licentiouſneſſe, and *Liberty of ſin*.
Let them not ſeek to ratifie *Devotion*,
To nothing but an *incorporall notion*;
Leſt, if no place for *ſhaddowes*, they allow,
They never come their *ſubſtances* to know:
Leſt, if too far away, from *Formes* they fly,
They fall into ſome fowle *deformity*;
Or leſt, when they think pureſt *light* to ſee,
They blinded by an over-weening bee.
And *you*, who think, that by a *Law-Divine*
There is, one outward *forme* of *Diſcipline*,
To be obſerv'd of all men; and, but one
That can be lawfull; which, by you alone,
Is now in practiſe: ſomewhat bear I pray,
With ſuch, as cannot yet, approve your *way*
To be infallible; or, give conſent
To make eſſentiall, what's different.
When you poſſeſſe the *Wheat*, brawl not for *Darnell*,
Fight not for ſhells, when you enjoy the Kernell.
If to the true *Foundation* they adhere,
Againſt their *buildings*, be not too ſevere;
For, if the *Structures* they erect thereon,
Be *Gold*, and *Silver*, they have wiſely done:
If *Straw*, and *Stubble*, theirs will be the loſſe;
The *Fiery-triall*, will conſume the droſſe;

And,

And, they themſelves, (though from perdition free)
Will in themſelves, enough afflicted bee.
With love and kindneſſe, ſeek to bring them in,
Who, by miſſe-teaching have deluded been:
With patience, and long-ſuffring wait upon
Your *Brethren*, as on you, your GOD hath done;
And, if their errors be but imperfections,
And not of malice, let your good affections
Be exercis'd thereby; and, then perchance
Your *Charity*, ſhall cure their ignorance,
And, ſooner win them, then your indignation,
Severitie, or bitter provocation.
Compulſion often formes an *Hypocrite*,
But never makes the *will*, or *heart* upright:
And he, that would not vaine concluſions try,
The *conſciences* of men to rectifie,
Muſt act, by ſomwhat which is more divine,
Then *torments*, or a *Formall Diſcipline*.
Speak not in *Tempeſts*, when you would reforme;
GOD, oftner comes in *Calmes*, then in a *Storme*.
Ill words, corrupt *good manners*; and, there flowes
From jeerings, brawlings, from your brawlings blowes;
And, many times, the woundings of your ſwords,
Break not the *peace*, ſo much as bitter words.
Provide therefore, as wiſely as you may
To take provoking ſpeeches quite away;
Eſpecially among thoſe, who pretend
The Cauſe of God, and goodneſſe to befriend:
For, they, who cannot their ſharp *tongues* reſtraine,
Profeſſe, and talk of *Piety*, in vaine. (tongues,
Yea, they, who are *Truths* Champions with their
And want true love, have done the greateſt wrongs.
Let not your *Supreme City* over-ſwell
That *Mediocrity*, which heeded well,
Would more ſecure her ſafety, more enlarge
Her honour, and diminiſh more her charge.

Though

Though ſhe be great, let her not ſeeke to awe
Thoſe, who, to her, and all the reſt give law.
Though ſhe be rich, let her not truſt unto
Her riches; leſt at laſt, they her undo.
Though ſhe be ſtrong, let her not boaſt therein;
For, ſome, by their owne ſtrength, have ruin'd bin.
Though ſhe be wiſe, let her not think to fool
Her *Tutors*, and to ſet them new to ſchool:
But, let her *motions*, be in her owne *ſphere*,
According as her owne occaſions are;
Let her advance her *tradings*, without wrong
To *priviledges*, which to all belong:
Endeavour, by continuall watchfulneſſe,
Both how, ſhe may prevent, and how ſuppreſſe
Sedition, routs, and tumults: for theſe be
The bane of Cities: and I do foreſee,
(Unleſſe, prevented; by good takeing heed)
That then a miſchiefe, may to you proceed,
Whereby, you more may ſuffer, in one hour,
Then in an whole yeare, by a *Martiall pow'r*.
Returne to your firſt love, and be not jealous
Of thoſe, who mean you well, or over-zealous
In proſecuting, or beleeving, all,
Which your pretended Lovers counſell ſhall.
Contribute that proportion of due aid,
For, *publike ſafety*, which on you is laid,
According to the Portion of the bleſſing,
Which is thereby, preſerv'd, in your poſſeſſing.
With praiers, and obedience, them aſſiſt,
Who ſtand up for the common Intereſt,
And take good heed, leſt thoſe who ſhall pretend
Your benefit, may drive ſome other end;
And, overthrow the *common peace*, and *you*,
By thoſe proceedings, which they now purſue.
You have done well, and bravely; looſe not then
Your thanks, and your deſerved praiſe, agen.

You, of the *Souldiery*; Men of the Sword,
Receive you Orders too, and take a word
Of good advice: for much it will concerne
The *publike weal*, that you your duties learne.
Neglect not *diſcipline*, thereto adhere;
And, therein, alwaies rather be ſevere
Then too remiſſe: for, when an Army ſhall
Into diſorder and confuſion fall;
Deſtruction to it ſelfe, it will become:
And, of all enemies, moſt perilſome
To *publike ſafety*. And, 'tis better far
(Whether it be in time of peace, or war)
To ſuffer, by obedience to good *order*;
Then due redreſſe, by *mutinie*, to further.
Remember, that, you were not arm'd or paid,
To do your own work, but for publike aid:
And, that, you to your Officers are bound,
No further, then while faithfull they are found
To thoſe, who have intruſted them; and, that
If they oppreſſe, ther's meanes to regulate
What is amiſſe; and, pow'r that may reſtrain
Their inſolencies, if you ſhall complain.
Think not your ſelvs their *creatures*, as ſome name you:
For ſuch an attribute doth much defame you.
There is in them no power of *creation*,
By *dignity*, by *place*, or by *Relation*,
Whereby they any creatures can produce,
But ſonnes, and daughters, or fleas, wormes, and lice:
And theſe, are (properly) but generated,
Or, els, by their corruption propagated.
Delay not publike peace, by private hate;
Each others noble actions emulate,
Out-vie, but them envie not; neither croſſe
Each other, to your countries further loſſe.
Upon your foes, ther's honour to be got
Sufficient, with your friends then, quarrell not.

Seek

Seek not, to be aveng'd, for that offence,
Upon the *publike*, which your *innocence*
By private hands hath ſuffred; meaſure not
Your merit, by the *conqueſts*, you have got;
But, by that worth, which truely is your owne,
And, in your heart lies, to the world unknowne.
Judge not of *worth*, by actions, and events,
(Which fame, it may be, falſly repreſents)
But, by thoſe *Principles*, and reall worth
Whereby the heart is rouz'd and carried forth
To noble undertakings: Fame that's won
By having gain'd the lot of leading on
Your *Engliſh Maſtives*, (on whoſe ſide befell
A victorie, whoſe author none can tell)
Is but of ſmall eſteem; for, when confuſion
Hath brought their skirmiſhes unto concluſion,
He, many times, who merited but ſhame,
Of all that victorie, ſhall beare the name;
And, then, opinion ev'ry day doth add
Advantages, till he at laſt is made
So arrogant, that he begins to dream
Himſelfe to be, what, ſome have fanci'd him;
And, ſo to act, that they whom he deceiv'd;
Shall ſoone find, what of him ſhould be beleev'd.
Be none of theſe, for, you have lately ſeen,
How, ſuch *falſe fires* extinguiſhed have been;
And, when with glory, to aſcend they think,
How, quickly, they deſcend, in ſmoke, and ſtink.
Fall not from that, which you have well begun;
But, perſevere, untill the work be done.
An *inſtrument*, you are, but nor the tongue,
Nor *eye*, to whom, direction doth belong:
Therefore aſſume it not; but keep them free
By true obedience, who your keepers be.
And be aſſur'd, that, if you ſhall comply
With any to advance a *tyranny*

Of any kind; or, up to raiſe, thereby,
Licentiouſneſſe inſtead of Liberty:
GOD will let looſe a *ſpirit*; which will ſoone
Un-nerve your *Powers*; make it night at noone;
Deſtroy you with a fillip, all together;
Puffe you away, like th'atoms of a feather.
And you, who (if you arrogate it not
Unworthily) are *Stewards*, for the Lot
Of GOD's *Anointed*; heare a word or two,
To mind ye, what ye know ye ought to do.
You ſee, to what confuſion all is brought
By thoſe men who themſelves have onely fought:
And, what deſtruction will ſucceed thereon,
If in divided paths you ſtill go on.
You know, what meanes, and what advantages
You have, to keep out, or to fetch in *peace*:
And, I acknowledge ſome of you have walked
The way of *peace*, as well as thereof talked:
And, *trumpet*-like, have rais'd your voices high,
To wake theſe *Nations* from their *Lethargie*.
Let all doe ſo; and joyntly undertake
To helpe repaire the *Breach* they holpe to make;
And not contend for that which neither *was*,
Nor *is*, nor ever can be brought to paſſe.
Make not thoſe things infallible to be,
In which ſo many millions diſagree:
Make not thoſe things *Eſſentialls* to appeare,
Which in themſelves but *Circumſtantialls* are:
And, beare with them (ſince they the woe muſt bide)
Who give offences that you may be tri'd.
Your *Temporalities*, claime by your *Law*,
To be your due; and labour not to draw
Concluſions for your ſelves, from inferences,
Which make not warrantable your pretences:
For, all your claimes, by Ceremoniall dues,
Or Cuſtomes, appertaining to the *Jewes*,

Availe

Availe you nothing; but enfeeble rather,
Thoſe Arguments, which from their *Rights* you gather.
You may as well reduce them back againe
To *Sacrifices*, and to entertaine
All other *ſervices*, now *obſolete*,
As, get ſome things, which you have hope to get;
And, whereto you the *People* would injoyne
By *humane Law*, as due by *Law divine:* (them,
Which, what they are; and how from doubts to clear
You ſhall be told, when you are fit to hear them.
From bitter words, and ſharp invectives ceaſe;
Invoke for *grace*, and then provoke to *peace*.
From all your Pulpits baniſh all partaking
In *Factions*; and in weak'ning or ſtrong making
This or that *Party:* and, pull not in, all
Thoſe things, which into controverſie fall,
(Or into queſtion) within cognizance
Of your owne *juriſdiction*, to advance
Your int'reſt: For, all things that can be thought,
May, by that rule wjthin your pow'r be brought:
And, by that meanes, you may recover more
Then hath been, here uſurped heretofore.
Preach Faith, Repentance, Charity, and what
May true belief, and good life propagate.
Be humble, keep more cloſely to your charge;
And ramble not about ſo much at large,
To fetch in fleeces, out of others flocks,
But, be contented with your proper ſtocks;
Leſt, as befell of late, and heretofore,
Inſtead of greater gaine, your loſſe be more.
I more might add; but, you already know it,
Oh therefore, in your practiſe, alſo, ſhow it.
You, hear, what I have ſaid, ye *Britiſh Nations*,
To further the deſired reparations
Of theſe diſtracted *Kingdomes*; and to bring
Your *King* to *you*, and you unto your *King*,

If *you*, and *he*, the curing will abide ;
And, for that *Bleſſing*, now grow qualifi'd :
Or, if not both, that one of you, at leaſt
With *Peace* and ſafetie may againe be bleſt :
And live to praiſe GOD, that you forth are brought
From that ſnare, wherewith wilfulneſſe is caught.
I have not here deceiv'd you with faire ſhowes
From old *Records*, whoſe credit no man knowes.
From temporarie *Acts*, worme-eaten found ;
(Of which, none knowes the reaſon, or the ground)
I bring not *Preſidents*, that do belong
To things in *Fact*, which whether right or wrong,
Were thereby done, there is no certaintie.
You ſee, I uſe no kind of Sophiſtrie ;
Nor do attempt, concluſions here to draw
From cheating quirks, or quiddities of *Law:*
From abſtruſe *Principles*, *Authorities*,
Unknowne ; or, wherein little credit lies :
From ought, too *Magiſteriall* for the ſeaſon ;
From fraudfull, or adulterated reaſon ;
But meerly, from ſuch *grounds*, and ſuch *poſitions*,
As yeeld reſults, without all juſt ſuſpitions.
From *nature*, *common practice*, and thoſe things,
Whoſe cleare light meanes of apprehenſion brings
To moſt capacities ; and, (which may beſt
Improve them) they, in language are expreſt
So plainely ; that all thoſe throughout the Land,
(Ev'n Children) that can read, may underſtand.
And ſince, men wand'ring in a wood by night,
When they ſhall through a Glade, behold ſome light,
Take thereby courage, to walk chearly on,
In hope, their feares, and toyles, are nearely gone;
Ile from a *Cloud*, flaſh out a little gleame
Of *Lightning* ; and, diſcloſe a little beame,
Whereby on you a glimmering, ſhall be caſt,
Of what you may attaine to, at the laſt :

For,

For, I will ſhew you, by what *Pedigree*
That *Government*, to you deriv'd ſhall bee
Which will, at laſt, theſe *Britiſh Iſlands* bleſſe
With inward *Peace*, and outward happineſſe.
It was of late, a briefe *Preſage* of his,
Who, oft, hath truth foretold: And, it is this.
When, here, a Scot *ſhall think his Throne to ſet*
Above the Circle *of a* Britiſh King;
He ſhall a dateleſſe Parliament *beget,*
From whence a dreadfull Armed brood *ſhal lſpring.*
That off-ſpring *ſhall beget a wild* confuſion;
Confuſion, *ſhall an* Anarchy *beget*;
That Anarchy *ſhall bring forth in concluſion,*
A Creature, *which you have no* name *for, yet*;
That Creature, *ſhall conceive a ſickly* State,
Which will an Ariſtocracie *produce:*
The many headed Beaſt, *not liking that,*
To raiſe Democracie, *ſhall rather chuſe.*
And, then Democracies *production ſhall*
A Moon-calfe *be*; *which ſome a* Mole *do call.*
A falſe Conception of imperfect nature,
And, of a ſhapeleſſe, and a bruitiſh feature.
All theſe Deſcents, *ſhall live, and raigne together*;
So acting for a while, that few ſhall know
Which of them gets the Sov'raignty; *or whether*
There be among them, a Supreme, *or no.*
When they with jarres and janglings have defac'd
Your triple-building, *and themſelves nigh worne,*
Into contempt; *they, of one cup ſhall taſt*;
And, into iheir firſt elements *returne*:
Five *of them, ſhall ſubdue the other* five;
And, then thoſe five, *ſhall by a doubtfull ſtrife,*
Each others death ſo happily centrive,
That, they ſhall die, *to* live *a better life*:
And, out of their corruption, *riſe there ſhall*
A true Supreme, *acknowledged by all.*

In which the pow'r *of all the* five *ſhall bee*
With Unity *made viſible in* three.
Prince, People, Parl'ament, *with* Prieſts *and* Peers,
Shall be, a while, your emulous Grandees;
Make a confuſed Pentarchie, *ſome years,*
And, leave off their diſtinct claimes, by degrees:
And, then ſhal Rigteouſneſſe *aſcend the* Throne;
Then, love, *and* truth, *and* peace *re-enter ſhall:*
Then, faith, *and* reaſon, *ſhall agree in* one;
And all the Vertues *to their counſell call.*
Then, timely out of all theſe ſhall ariſe,
That Kingdome, *and that happy* Government,
Which is the ſcope of all thoſe Prophecies,
That future Truths *obſcurely repreſent:*
But how this will be done, few men ſhall ſee;
For wrought in clouds *and* darkneſſe, *it will bee:*
And, ere it comes to paſſe, in publike view,
Moſt of theſe following ſignes will firſt enſue.
A King, *ſhall willingly himſelf unking;*
And, thereby grow far greater then before.
The Prieſts *their* Prieſthood, *to contempt ſhall bring;*
And Piety *ſhall thereby thrive the more.*
A Parliament, *it ſelfe ſhall overthrow;*
And thereby, ſhall a better being *gaine;*
The Peers, *by ſetting of themſelves below,*
A more innobling honour ſhall obtaine:
The people *for a time ſhall be inſlav'd;*
And, that ſhall make them for the future free.
By private *loſſe, the* publike *ſhall be ſav'd;*
An Army *ſhall by yeelding* Victor *bee.*
The Cities *wealth her poverty ſhall cauſe:*
The Lawes corruption, *ſhall reform the* Lawes:
And, Bullocks, *of the largeſt Northern breed,*
Shall fatted be, where now ſcarce ſheep can feed.
You may perhaps, deride what's here recited,
As, heretofore you other *Truths* have ſleighted.
But,

But, part of this *Preſage* you have beheld,
Already in obſcurity, fulfill'd :
The reſt ſhall in the time appointed come ;
And, ſooner, then will pleaſing be to ſome.
The laſt *nine* ſignes, or ſymptomes, of the *ten*,
Which muſt precede it, ſhall appear to men
Of all conditions : But, our *Author* ſaith,
The *firſt*, is but in *hope*, not yet in *Faith* ;
And may be, or not be, for, ſo, or ſo,
That King, ſhall have his *lot*, as he ſhall do.
If all his *ſins*, he heartily repent,
God will remit, ev'n all his *puniſhment* ;
And, him, unto his *Kingdomes*, back reſtore,
With greater honour, then he had before.
If he remaine impenitent, like *Saul*,
God, from the Throne, ſhall caſt both him, and all
His whole *Deſcent* ; and, leave him not a man
To fill it, though he had a *Jonathan*.
If *Ahab*-like, his *mourning* hath reſpects
To temporary loſſes and effects ;
Like *Ahabs*, then it therewithall ſhall carry,
Some benefit, which is but temporary.
A *reall penitence*, though ſomewhat late,
The rigour of his *doome* may much abate ;
By leaving him a *part* of what he had,
When he a forfeiture of all hath made :
Or elſe, by rooting out thoſe, who in ſin
With him, have actually partakers been ;
And, planting in their ſteads, a *Branch* of his,
Whoſe *Innocency* no way queſtion'd is.
For, this hath oft, with good ſucceſſe been done
In Ages paſt ; not in this *Iſle* alone,
But, in moſt other *Kingdomes* : And, if you
Will in GOD's *Chronicles* but take a view,
Of his proceedings ; you, in them will ſee,
For what it is that *Princes* changed bee :

Why

Why ſome loſe but a part; why ſome loſe all;
Why, for a time; why, ſome for ever fall:
Why, ſome ſhall but for *three deſcents* remaine;
And, how they might have had a longer raigne:
When *war*, when *peſtilence*, when *dearth*, will come
Upon a land; when GOD will take it from
That land againe; and, how, they may fore-know,
When, he will bring a *totall overthrow*.

They, who have learn'd to contemplate aright
Thoſe old *records*, may gaine a true fore-ſight
Of many things, whereby to regulate
Enormities, both in the *Church*, Ind *State*;
Things to *themſelves* pertaining; to their friends,
Their *Foes*, their *Policies*, their *Fates*, their *ends*:
And, if this were not ſo; what, are to you,
The *ſtories* of the *Kingdomes* of the *Jew*,
Or, of their *friends*, and *foes*, more uſefull than
Thoſe, which concern the realmes of *Powhatan*?
Or, ſo available, as thoſe relations,
Which memorize the deeds of your own nations?

But all this is but words; there muſt be deeds,
Ere to perfection any things proceeds:
You muſt not everlaſtingly be ſtating
The *Queſtion*; or, be ſeven yeares more debating:
For, ere that time, things will too late be done;
Which many fear, will come to paſſe too ſoone.
Expect you, ſome *third perſons*, ſhould between
The *King* and you, at this time intervene
To make attonement? Pray, who ſhould they bee?
Who, wiſheth you ſo well? who, doth not ſee,
That, all, 'twixt *whom*, and *you*, there be relations,
Them qualifying for ſuch mediations,
May get more, by your *wo*, then by your *weale*?
Who knowes not, how with *Friends* moſt *Friends* now deal?
And, who perceives not, that thoſe *Mediators*
Have intereſts, and, many weighty matters,
Pertaining

Pertaining to themſelves, which they'l begin
On ſuch a faire occaſion, to hedge in?
And, thereby paradventure they may brign
Great diſadvantages, upon the *King*,
Or, on the *Kingdomes*: and perhaps on both,
Which to indanger, *wiſemen* would be loth?
What then can be effected? or by whom,
May our deſires, now feiſeable become?
Since, there is no way open for acceſſe,
Nor any meanes admitted for addreſſe?
The *Parliament*, conceives it ſelfe abus'd,
In that, their offers have been oft refus'd;
And, ſeems reſolv'd, that they will never more
Send Meſſages in vaine, as heretofore:
And though the *King*, were now as penitent,
As *David* and *Manaſſeh*, with intent,
Unfainedly to ſatisfie, and do
What ever juſtice doth oblige him to;
VVhat ever, you in reaſon could require,
To anſwer, at the full your owne deſire;
Or, whatſoe're *affections mortifi'd*,
A *contrite heart*, or *conſcience rectifi'd*,
Should urge him to: yet, now, there is no way,
Whereby, this may be manifeſt, you ſay.
Deſpair not *friends:* mind what I ſaid before;
True *penitence*, will find, or make a doore:
Though, it be treaſon voted, now to bring
Or, carry Meſſage, to or from the *King*:
Although his *perſon* be retain'd in ward;
Attended alwaies, with an armed *Guard*:
Although ſtrong walls have round incloſed him:
Though rocks far ſtronger, have ſurrounded them;
Yea, though the rageing, and the roaring ſeas,
Have alſo, like a *mote*, incircled theſe:
Through all theſe difficulties, I could find
Conveyances, if thereto he had mind,

To

To publiſh his *repentanee*; and prevaile,
If to performe his part, he ſhould not faile.
Yea, find him meanes, without an obligation
To any *party*, or to any *Nation*,
Or any, but himſelfe; to make his peace,
With honour: and his *Kiugdomes* to poſſeſſe.
Now, let him neither heed, nor harken to
What other men do ſay, or what they do;
For, whatſoever they ſhall act, or prattle,
(Will be to him, but, fruitleſſe tittle tattle)
But, let him ſit downe, by himſelfe alone;
And, ſet down (as, he reads, it hath been done
By King *Manaſſeh*) moſt unfain'd confeſſions
Of all his knowne offences, and tranſgreſſions;
Acknowledge GOD's juſt dealing in afflicting;
His *Providence*, and *mercie*, in correcting
So like a *Father*; and, for his attending
So long time, for *repentance* and amending.
Let him expreſſe a reſolute intent,
To leave to GOD's diſpoſe, the government
Which he hath mannag'd ill; and to reſigne
Himſelfe, and *his*, to *providence divine*,
With full aſſurance, of obtaining place,
In his free love, and alſufficient grace.
This done; let him, ſubſcribe the ſame, and ſpread it,
Before the LORD; let him with ſuch teares read it,
As may declare, it was his act and deed:
Then, ſeale it, with a *Heart*, *which much doth bleed*;
And, with a *Lion rampant*, ſo reverſt,
That, none may fear, his rage or bloody thirſt.
Upon which *acts*, by meanes of your relation,
And, by that *ſpirit of Communication*,
Whereby, moſt ſecret actions, are made knowne,
(When to good purpoſes they may be ſhowne)
Ev'n at that point of time, they, who have bin
His *oppoſites*, will feel, ſome creeping in,
Firſt,

Firſt, *hopes*; then *Good opinions*; and at laſt,
That which will blot out all *Offences* paſt;
And make them kill their *fat calfe*; daunce and ſing;
That, they, have found again their long loſt *King*.
Oh, that I could behold that happy day
Of penitence; and, that behold I may
Both *Parliament*, and *People* meet therein
So truely; that, their unrepentant ſinne
May not, when God hath re-inthroned him,
Prolong their woes, or bring new plagues on them.
But, whom am I, that, either *you*, or *he*,
Should on my word rely, or take from me
Thoſe things which I have ſaid? know, I am that
Which is your GENIUS cal'd. If, you ask what
A GENIUS is, I will define the ſame,
According to the *nature*, and the *name*.
So cal'd it is, becauſe, it doth incline
With an affection truely Genuine,
To draw to good, and to withdraw from ill,
Thoſe *Perſons*, both in *action* and in *will*,
To whom it doth relate; and from diſgraces,
And ſpoile, to keep ſuch *Perſons*, and ſuch *places*.
A GENIUS, is an incorporeall creature,
Conſiſting of an intellectuall nature;
Which at the ſelfe-ſame time, a being had,
With that, for whoſe *well-being* it was made.
And, may be cal'd, that *Angell*, which deſigneth,
Adviſeth, moveth, draweth and inclineth
To happineſſe; and, naturally reſtraineth
From harme, that creature, whereto it pertaineth:
And, this am I to you. Then have a care,
My counſells now, with good reſpect to heare:
For, they, to whom their GENIUS repreſents,
That which to ſafety tends, and harme prevents;
If, then, he ſhall his good adviſe neglect,
And, paſſe it by, with willfull diſreſpect;

They

They ſhall deſervedly, be left to thoſe:
Ill Angells, whoſe direction, they have choſe
And, what will then ſucceed, they ſhall perceive
When 'tis too late, their evill choiſe to leave.
Then looking back, he fixt his eyes on me,
And, ſaid; my *Secretary* thou ſhalt be
To Regiſter, and publiſh to theſe *Nations*,
What counſells, warnings, and what exhortations
God hath vouchſaf'd them; that what ere betide,
His *Grace*, or *Juſtice* may be glorifi'd.

This being ſaid, my FANCY roſe, and drew
A Curtaine; *wherewith quite beyond my view,*
This apparition *vaniſh'd. And, I took*
My pen, *to put in writing, what was ſpoke,*
And publiſh it to others, that it may
Prevent (*if poſſible*) *your* evill day:
For, till amendment, *or* deſtruction *come,*
The Beaſts *would preach, ſhould men continue dumb:*
Yea, what their Genius, *now to them doth ſpeake*
If they ſhould ſleight it, ſtones *would ſilence breake,*
To rouze them from their ſlumbers; *or, to tell*
Succeeding-Ages, *how and why they fell.*

When all was vaniſh'd, and, I left alone,
Intending, what was willed to be done,
A *feare* ſurpriz'd me; and, a ſhuddring took me,
Which with a long continuing trembling ſtrook me;
And my weak heart began to be afraid,
To doe what I reſolv'd; and, thus it ſaid.

Obſerv'ſt thou not the madneſſe of this Nation,
The rage and fury of this Generation?
And, how like Swine, *before whom Pearles are throwne,*
They tread the givers of good counſell downe,
And, teare them into peices, by their ſcornes;
Becauſe they then expected Barley-cornes?

For

For ten to one, ev'n ſome in whoſe defence,
Theſe truths *are ſpoke, will want intellignnce*
To underſtand them ſo; and fooliſhly
Charge thee with ſtand'ring that Authority
Which thou doſt honour; and, which (as this day
Things go) can ſaved be no other way.
Haſt thou nigh forty years been vext and grieved,
By this dull Generation, *unrelieved?*
And having for it, ventured thy life,
Undone thy little children, and thy wife,
Left them nor houſe, nor lands, nor cloaths, nor bread,
Nor ought wherewith they may be comforted,
(*In that contagious ſickneſſe, which this day,*
Hath driven all thy comforters away)
Yea, ſpent all in their ſervice; and wilt thou
Having obtained words *and* paper *now,*
Which promiſe reſtauration, hazzard all
Thoſe hopes, by that, which hereby may befall?
Haſt thou full five years toyl'd and tired been
To ſtruggle from the miſchiefs thou wert in;
With much-much difficulty, got at laſt
Acknowledgments of what forborn thou haſt?
And, probability, that thou perchance
Maiſt get one half, by giving, for advance
The other moiety? And, meaneſt thou
To loſe it all again, by doing now
What this Illuſion *doth intice thee to?*
And everlaſtingly thy ſelf undo?
For nothing ſpoken for the publike good,
Will to thy benefit be underſtood,
By ſuch as hate thee: And, thou well doſt know
That thou maiſt more be miſchiev'd by one Foe
(*Who to the* publike *faithfulneſſe pretends*)
Then benefited by a hundred friends.
Take heed of this temptation; *thou haſt done*
Thy ſhare this way. Now let the world alone:
Provide

Provide for thine owne ſafety and thine eaſe:
As others do, write thoſe things that may pleaſe:
And thou ſhalt then be freed from thoſe diſgraces,
That thou haſt ſuffred: there will then, be places
For thee, aſwell as others: and thou then
Shalt favour'd be, as much as other men.
Thy peace is made already; not a tongue
Doth move againſt thee; And, thou ſhalt ere long
Of all thy dues be fully repoſſeſt,
If thou wilt let the world do what ſhe liſt.

When thus, my owne corruptions from within me,
Had ſpoke, from my good purpoſes to win me:
Another *Voice*, as coming from behind me,
Thus whiſpred: SON of EARTH, give ear & mind me.
Reſiſt thou that ſuggeſſion; let it be
But as a Serpent on a ſtone, *to thee,*
Which finds no entrance: For, it is the ſeed
Of that old Serpent, *whereof to take heed*
Thou haſt good cauſe; ſince, if his head prevaile
To enter, he will ſlip in to the taile.
And thou a poore flea-biting to avoid,
Maiſt with the ſtings of Vipers be deſtroy'd.
Feare not thoſe Bug-beares *wherewith fooles are frighted;*
Nor prize thoſe toyes wherewith ſuch are delighted;
Fear not the cruell Tyrants of the times;
Nor taſt their dainties leſt thou act their crimes.
Feare not thy Family ſhall be unfed;
For, he that gave them mouthes, will give them bread.
He that alreadie hath five years *maintain'd thee,*
(Since thou hadſt nought left likely to maintaine thee
Five months) *and kept thee all that while afloat*
In ſtorms, *though thou hadſt neither* Oar *nor* boat;
He can aſwell preſerve thee now, as then,
With nothing: therefore, ſeek to him agen.
Think not thy ſelfe alone, or without friends;
For thouſands favour what thy Muſe intends:

The

The well-affected Members *of each* Houſe,
Yea, all among them, who are generous,
Will favour thy endeavours; and, be glad,
That, in theſe times, an Engliſh-man *they had,*
Whom neither hopes, nor fears, could make affraid
To ſpeake, what he thought pertinently ſaid
For publike ſafety; whatſoere he loſt:
Or, whoſe deſigne ſoere was thereby croſt.
He, that in times paſt, did ſecure thee from
Thy foes; will do the ſame in time to come:
For, that thou maiſt believe he will do ſo,
Already five ſucceſſions, *in a row*
He hath destroy'd; who, cauſleſſely had ſought
Thy ruine, Some, of them, (who, lately brought
A miſchiefe on themſelves) now rooted bee
From dwelling, where they perſecuted thee:
The ſixth *is alſo ripening to be ſent*
To follow them, unleſſe they ſhall repent.
They, whom thou fear'ſt, if thou ſhalt conſtant be
In good reſolves, will be afraid of thee;
For, GOD ſhall put the feare of thee on thoſe
Who to thy principles, *and* waies, *are Foes;*
Or elſe, at leaſt, they ſhall ſtill ſlumber on;
And, let thee ſpeake in vain, as they have done.
Diſcourage not thy ſelfe, as if thy paine
In theſe indeavours would be quite in vaine;
For, GOD will make thy weary Pilgrimage
Bring ſome advantage to this preſent age,
Or to the next. To this work *thou wert borne;*
And, when thou to thy Fathers *doſt returne,*
It ſhall not grieve thee, that thou haſt beſtowne,
More time for publike good, *then for thine owne.*
Thy Faculties *were not confer'd on thee*
For no Imployment; nor imployd to bee
In flattering fools: *nor, as at firſt it was,*
To praiſe the fading beauties *of a face:*

Or, play with thoſe affections, *which infuſe*
The vaine expreſſions, that pollute a Muſe;
But, to provoke to vertue: *to deter*
From vice, all chaſt affections *to prefer*;
GODS Judgements to declare; *his righteouſneſse*
To magnifie; *his mercies to confeſse:*
And, whilſt thou to this purpoſe art imploy'd,
Fear not to be undone, or be deſtroy'd:
For, by undoing, *thou ſhalt be* new-made;
By thy deſtruction, *ſafety ſhall be had:*
And, if this Generation *ſhall purſue*
Thy love with hatred; *or with-hold thy due*;
It ſhall be one addition *to their* doome,
To be the ſcorn of ev'ry Age to come.

This reconfirm'd my *Spirit*; and I found
My heart with fearleſſe courage, to abound.
With reſolutions, I was fortifi'd;
And, throwing all my owne affaires aſide,
Which moſt concernd me; I, to write begun
What I had heard: and, now, the worke is done,
My Conſcience is diſcharg'd; my heart is eas'd;
And, therein come what will, I ſhall be pleas'd.

Terræ Filius.

To

To the Parliaments.

IT is not *feare*, in me; nor it is ſhame,
Which makes me, at this time, conceal my *name*:
But, humble modeſtie, and conſciouſneſſe,
Of that knowne frailty, and unworthineſſe,
Wherewith my *Perſon*, outwardly is cloth'd,
Oft, makes my ſelfe, ev'n of my ſelfe ſo loth'd,
That (not without good reaſon,) I ſuſpect
My purpoſes, may find the leſſe effect,
If, ere you taſt the fruit, I let you know,
In whoſe poor Garden, GOD, hath made it grow,
For, many times, the beſt wine pleaſeth not,
Unleſſe, we like the *Drawer*, and the *Pot*.
A homebred *Simples* vertue, few will owne;
A *Doctor* ſeemes beſt skil'd, that is unknowne:
Yea, miracles, by *Chriſt*, were ſeldome done,
Where, he reputed was, but *Joſephs* ſon.
How ere it pleaſe, or may be underſtood,
I dare aver, my purpoſes were good;
And, that, hereby, you have advantages
To do your *ſelves* an *honour*, if you pleaſe.
Therewith, you *profit*, likewiſe, may receive,
If, thereunto, but thoſe reſpects you give,
Which are, in equity, to thoſe things due,
That will both *profit*, and much *honour* you.
GODS *will be done*: and, if your *will* agree
With his, then, let your *will* be done on mee.

A liquid ex improviſo

THe *Author* will not, now, this *Poem* ſend
Unto the *King*; becauſe it may offend.
But, if to give it, he had lawfull way,
He downe would kneel; and, thus would humbly ſay.
Dear Sir, be pleaſed to peruſe this *Book*.
With undiſtempred, heart, and gracious look;
And, though ſome *Paſſages*, may harſh appear,
Read out with patience, what is written here:
For, as with you, and your *affaires* it ſtands,
My due allegeance, ſtrictly me commands,
That, I ſhould plainely deal, and boldly do,
What, my well meaning heart did prompt me to:
And I have hope, you ſhall receive by me,
A wholſome *Pill*, although it bitter be.
I could not flatter, when you were at height:
Nor would I to your *ſufferings*, add the weight
Of halfe a graine, (to purchaſe my own health,
Though I were ſick) for all your former wealth.
So tender am I, and ſo much afraid,
To lay on more, where GOD enough hath laid;
Till I may be aſſur'd, that you contemn
His mercies; and proceed, in ſpight of him.
And, I, had now been pleas'd, with words more calme,
To have expreſt my mind; and with ſoft *balme*,
To have anointed you; but that thereby,
Some (who, it may be, have an evill eye)
Might find occaſion to obſtruct that cure,
Which, by this courſe, may ſpeedy be, and ſure.
Your wiſedome findes my meaning, if your heart
Hath any ſympathizing with my art;
And, I ſhall ſoon perceive it, when I know
What countenance you hereupon beſtow.

If

If I diſcover not an operation,
According to my honeſt expectation,
I ſhall deſiſt. But, if reſpect you give
To my intent, in this ſharp *Corroſive*;
I ſhall endeavour, to provide a *dos*,
That may cloſe up your wounds, repair your loſſe;
And, give you good aſſurance, in the end,
That, he who ſeem'd your *foe*, hath been your *friend*:
Yea dares be ſo; if you dare be your owne,
Though, ten times more affliction, preſt you down;
And act for you, as far as he is able,
His part, of *Mouſe* and *Lion*, in the Fable;
Though both his foes, and yours ſtood looking on him,
And, threatned all the ſpight that could be done him:
For, with a *Theefe*, that Penitent ſhall be,
A *Crucifying*, undergo would he,
Much rather, then enjoy his preſervation,
With *Barabbas*, by publike acclamation.

Quæ nocent, docent;
BUT,
Ex nihilo nihil fit.

FINIS.

Faults eſcaped.

SOme faults, have been commited by the *Printer*;
Some, have eſcap'd the *Author*, peradventure:
The firſt, correct your ſelves, as you ſhall find them;
The laſt paſſe by, as if you did not mind them,
Forgiving, as of him, you are forgiven;
So, we ſhall all be friends, and reck'nings even.

Errata.

Pag. 49. lin. 12. read *Square out.* lin. 32. r. furniſh'd be. p. 52. l. 2. read could receive, l. 8. read them of, p. 53. l. 8. read griev'd, p. 54. l. 12. read, they ſeem. p. 55. l. 9. read all men, p. 57. l. 3. read 'Tis I, (this. l. 27. read yerning p. 59. l. 24. read thoſe, p. 61. l. 6. read 'tis not, p. 67. 5. let ev'ry. p. 68. l. 7. projected, p. 80. l. 6. read beget. p. 84. l. 3. of any ſenſe.

1659.

Salt upon Salt.

[Hazlitt, No. 72.]

Salt upon Salt:

Made out of certain

INGENIOUS VERSES

Upon the Late

STORM

And the Death of His

HIGHNESS

Enſuing.

By which *Contemplative Object*, Occaſion is taken, to offer to Conſideration the probable neer approaching of greater *Storms*, and more ſad *Conſequences*.

By GEO. WITHER, Eſquire.

SALT *ſeaſons all things*, ſaving onely thoſe
Which muſt feed *Fiſhes*, *Maggots*, *Dogs* and *Crows*.

Read it, and heed it, For you need it;
And ſo, God ſpeed it.

London, Printed for *L. Chapman*, at the Crown in Popes-Head-Alley, 1659.

To the
READER.

OCcaſion *from a* trifling Object *ſprings*,
Once more, to offer heed *of* ſerious Things,
For, by peruſing ſome late printed Rimes,
That, which may much concern the preſent Times,
Was tender'd to my Thought; *and what to me*
Was offer'd, ſhall to you now offer'd be.
When I began to know the World, *and* Men,
I made Records *of what I found them then,*
Continuing ever ſince, to take good heed,
How they ſtood ſtill, *went* back, *or did* proceed,
Till of my Scale of Time, *aſcending Heav'n,*
The Round *I ſtand on, maketh ten times* Seven;
And, being likely, now, ere long to leave them,
A Memorandum, *I intend to give them,*
Of what, this day, *they do appear to me,*
As alſo, what they may hereafter be;
(*According as they ſhall direct their* Courſe)
That, whether they are better *grown, or* worſe,
It may be to GOD's *Honour* ſeen *and* read,
(*What ere befals*) *when they and I, am dead.*

When in this Isle *my* Muses *first were known*,
The heads of VICE *were not so Monstrous grown*,
(*Nor then so numerous*) *as now they be*;
For, Cerberus *in those dayes had but three*,
And Hydra *seven*: *At present, they are more*
In Number, *and more* Large, *then heretofore*:
So that these Monsters, *for whose overthrow*
I was ingag'd, nigh fifty yeers *ago*,
Are grown so formidable, that, they make
The Fortresses *of* Moral Vertue *shake*,
And, yield at present, work enough to do,
For Hercules, *and Mighty* Sampson *too*.
Yet I have lost no Ground, but kept the Field;
And will, till I have Conquer'd, *or am* Kild:
For, though some daily fall off, *who pretended*
Adherence to the Cause *which we defended*,
(*And though my Elder Brethren do but flout me*)
I find an Unseen Army, *pitch'd about me*,
Which takes my Part, and will effect at length,
That, which is far beyond my single strength:
And, he, who dies, in making good his Place,
Though he prevails not, dies without Disgrace.
The List, *I enter not, with guileful Charms*,
Of Humane Eloquence, *nor with such* Arms
Defensive, or offensive, as were brought
By them, who have of late, our Battails *fought*;
But onely with a Sling, Stones, *and a* Staff,
At which my Friends *jeer, and my* Foes *do laugh*;
Yet (*mark the Sequel*) *for, a day will come*,
That shall place Justice *in the* highest Room;

That

That, they who by their Brethren *were envide,*
(Or by their Maſters *wronged) ſhall be tride ;*
That thoſe Poor People, *who oppreſſed be,*
In Body, *or in* Conſcience, *ſhall be free ;*
And, that, though this be ſcorn'd, it ſhall be ſed
Whilſt I am Living, *or, when I am* Dead,
That, by thoſe, now-contemned Pebble-ſtones,
Which I have flung, there will be Broken-Bones,
And Bruiſed Braines, *which did to ſome of thoſe*
Prove Mortal, who have been my Countries *Foes.*
Mean while, I'll proſecute what I intend,
Not much regarding what a Foe, *or* Friend,
Shall either Counter-act, *or* Counter-ſay,
But, bear their Spights, *and* Cenſures *as I may.*
Nor to my Theam *will I ſo cloſe be tide,*
As not, ſometimes, to make a ſtep aſide,
To take in that, which may conduce unto
The Work, *which I* in chief, *intend to do ;*
But, act as my INSPIRER, *moveth me :*
For, I'm by Him *inſpir'd, not* He *by* Me.
And therefore, here, before I take my leave,
I'll warn you, (leſt your thoughts I may deceive)
That Method *not to look for, which by thoſe*
Is uſed, who expreſs their Mindes in Proſe ;
For, Things, not in pre-meditated Thought,
(To me upon a ſudden, being brought)
I took in, *as they came ; and what they were*
Oft knew not, till in Words, *they did appear :*
Which having ſignifi'd, you may thereby
Gueſs, what to judge of them, as well, as I ;

And,

To the Reader.

And, whether, that ſhould not your hearts incline
To think, there's ſomewhat in them more then Mine.
Laſt Year, *I ſent a FLASH, which is let paſs,*
Unheeded, as a Thing that never was:
Now follows the Report, *or* Clap of Thunder,
Which have been ſeen *and* heard, *thus far aſunder,*
To give the longer Warning; *for the* SHOT
And THUNDER-BOLTS, (if Grace *prevent them*
Will next year *fly among you: GOD amend us, (not)*
And, then, I am aſſur'd, He will defend us.

Your

Servant and Remembrancer,

GEORGE WITHER.

SALT

SALT upon SALT:

Made out of certain ingenious Verſes upon the late *Storm*, and the *Death* of His *Highneſs* enſuing; by which *Contemplative Object*, occaſion is taken to offer to conſideration the probable neer approaching of greater *Storms*, and more ſad *Conſequences.*

The ſaid *Verſes* are theſe that next follow, according to the *Author's* printed Copy.

WE *muſt reſign*; *heav'n his great* Soul *doth claim*,
In Storms *as loud as his* Immortal Fame;
His dying Groans, *his* laſt Breath *ſhakes our* Iſle,
And, Trees uncut, fall for his Funeral-Pile;
About his Palace, *their broad Roots are toſt*
Into the Air; *ſo*, Romulus *was loſt*;
So, New-Rome, *in a* Tempeſt, *miſt her* King,
And from obeying, *fell to* worſhipping.
On Oeta's *top*, *thus* Hercules *lay dead*,
With ruin'd Oaks, and Vines about him ſpread:
Thoſe, his laſt Furie, from the Mountain *rent*,
Our dying Hero, *from the* Continent
Raviſh'd whole Towns, and Forts from Spaniards *reft*,
As his laſt Legacy to Britain *left.*
The Ocean, *which our Hopes had long confin'd*,
Could give no Limits to his Vaſter Minde.
Our Bounds inlargement was his lateſt toil,
Nor hath he left us priſ'ners to this Iſle;

Under

Under the Tropick, *is, our Language ſpoke,*
And Part of Flanders *hath receiv'd our Yoke.*
From Civil-Broiles, *he did us diſ-engage,*
Found Nobler Objects for our Martial Rage,
And with wiſe Conduct, to His Country ſhew'd
Their Antient Way *of Conquering abroad.*
Ungrateful then, if we no tears allow
To Him, who gave us Peace, *and* Empire *too.*
Princes, *who fear'd Him, griev'd, concern'd to ſee*
No pitch of Glory, *from the* Grave *is free:*
Nature *herſelf, took notice of His Death,*
And, ſighing, ſwel'd the Sea, *with ſuch a Breath,*
That, to remoteſt ſhoars, her Billows rowl'd,
Th'approaching Fate *of her great* Ruler *told.*

The *Reſult,* occaſioned by the preceding *Theam.*

AWay with *ſelf-reſpects*; For now of late
My *Private,* and this *Publick Weals* Eſtate
Are much alike; and both of them, to me
Seem in their *Criſis,* at this day to be,
Threatning a *Sudden Ruine,* if much further
Confuſion ſpreads, before reduc'd to Order.
My *Genius* therefore, doth my Heart incline
To ſeek that *Weal,* whereon dependeth mine,
Leſt, whilſt for *Private welfare,* I endeavor,
That, and the *Publick Peace,* be loſt for ever.
This to prevent, (though ſome will think I dream)
There is *occaſion* couched in this *Theam:*
And (notwithſtanding, much it may be fear'd,
That, what it ſhall produce, will not be heard,
Among the *tumults* and *confuſedneſs*
Which now abound) it will have ſome Succeſs:
For,

For, otherwhile, by *Trifles*, that is wrought,
Which could not by great *Powers*, to paſs be brought.
A *ſmall ſhrill whiſtle*, in a *Storm*, becoms
More ſignal then the beating of great *Drums:*
And, who knows not, (he breathing thereinto)
What, by a *Ramshorn Trumpet*, GOD, may do?
Our late *loſs*, doth on me to call begin,
As if I ſomewhat were concern'd therein,
And had a part to Act, wherein I may
Supply, at leaſt, a *Fools part* in the *Play*.
And, ſince *occaſion* given there is none,
I, of my own accord have taken one,
Which, if a cauſleſs anger, it provoke
To miſchieve me, the care's already took;
I am too *low a mark* for *Supreme Pow'rs*,
Too *high*, to dread an *equal* when he low'rs.
The *main prop*, of this *Government* is gone,
The *Stone*, our *Maſter-builders* built upon
Is now remov'd; and, either I miſtake,
Or, all that's built thereon begins to *ſhake*,
And quite aſunder too, will fall at length,
Unleſs upheld, with more then *humane ſtrength*.
No former *Prince*, whoſe *Actions* yeelded matter
So worthy of a *Muſe* that would not flatter,
Di'd at a time, wherein there liv'd ſo few
To give him that, which juſtly was his due,
(Without a *diminution* or *exceſs*,
Either of which, makes *great things*, to ſeem *leſs*)
For, having view'd moſt *paper-monuments*,
Whereby the *Fancie* of this Age preſents
His *Fame* to memorie; I finde their *Rimes*
Are ſo diſtracted, as if with theſe *times*
Their *Authors* ſympathized in their *wit*,
And knew not what they *meant*, nor what they *writ:*

Elſe, doubtleſs, none had fail'd ſo in expreſſing
His *purpoſe*, as to *curſe*, inſtead of *bleſſing*;
As he, whoſe *Poëm-elegiacal*
Is clos'd up, with the name of *Jerubbaal.*
Some, ſo malitiouſly *Invectives* write,
As if their *Pens*, in Juice of *Aconite*
Were dipt (or rather in more venom'd matter)
So oppoſite to that, which they who *flatter*
Hide underneath their *tongues*, that, in the ſtead
Of ſhewing hatred only to the *dead*,
They, *living men* impoyſon through the *ear*
When their *uncharitable Charms* they hear:
For, theſe have not alone in *ſcurrile Verſe*,
Blur'd him with what their malice could aſperſe
True, or *untrue*; but, alſo, take GOD's roome,
Dare to pronounce his *everlaſting Doome*;
And, wickedly, with *Damned ſouls* in Hell,
(As others do with *Saints*) him parallel:
Which argues an Intention, to defame
The *perſon*, though he merited no blame.
Some others, on that *ſubject* wantonize
As if their *Muſe* were hawking Butterflies:
Some, are all *Oyl:* ſome, have but this *one fault*,
The want of *Sulphur*, *Mercurie*, and *Salt:*
And, few of them, ſave he, whoſe *lines preceding*,
I make my *Text*, afford ought worth the reading:
And, they now put me into ſuch a *fit*
That, if I have not much more *Grace* then *wit*,
It may to harſher *Cenſures* me expoſe
Then any one of them, yet undergoes. (whence
Except *Obſcene Verſe*, (and ſtrong lines, from
Are hardly ſcrew'd *intelligible ſenſe*)
Strains like to this, theſe *Times*, beſt prize to praiſe;
And, 'tis a *ſmart neat Peece*, ΘPIKION ſayes:
Which,

Which, I deny not; for, it mounts as high
As any *Engliſh Pegaſus* can flie,
And, is as *well-pac'd:* But he feels the Reins
Lie looſe upon his Creſt, and *overſtrains*,
To know, what beſt the *ſeaſon* doth befit
With his *own Ends*, this *Author* wants not wit,
And, I believe, takes much more care then I,
What will beſt pleaſe, and wherewith to complie;
Though I, have more then forty years and five
Found, that my *Courſe*, is not the *Courſe* to thrive.
Theſe *Verſes*, which to make my *Theam* I chuſe
Are but the *ſportings*, of their Authors *Muſe*,
And ſeem to me like *Knacks* which in a Hall,
I've ſeen hung up, for *Flies* to play withall.
Theſe are *Wits* bubbles, blown up with a Quill,
Which *watrie-Circles*, with *weak-Air* doth fill;
Or, like a *ſquib*, which fires, and cracks, and flies,
And, makes a *noiſe*, that little ſignifies.
I, envie not his *Fame*, who is deceaſt,
Nor ought, whereby, it may be more encreaſt:
I, never ſuffred ought by his Diſpleaſure;
But, did enjoy his *Favour*, in ſome meaſure,
Which he knows, unto whom all things are known,
I, more employ'd for his *weal*, then mine *own*,
And, diſadvantaged my *ſelf*, to do him
Such *ſervices*, as, I thought, I did owe him.
For theſe reſpects, none juſtly can ſuppoſe
I grudge him ought, which may by *Verſe* or *Proſe*,
Be added to his *Fame*; or, that the *Mome*
I'll play, by carping, or detracting from
Another's contributions, if I ſee
They are in truth, what they may ſeem to be.
I, ſhould be pleaſ'd that thoſe *Lines*, which precede,
(With what elſe doth relate to him that's *dead*)

Whereby, ſome think, he may be honor'd much,
To all who hear, or view them, might prove ſuch,
That, no occaſion might from them be took,
Of what, to his diſhonour, will be ſpoke ;
Or, to encreaſe thoſe *Vanities* which are
Already, multiplied, over far.
I, therefore, now expect to be excuſ'd
Although at this time, I have nothing *muſ'd*,
That, may concern him, in the *common mode* ;
For, in that *place*, he, now hath his abode
Where he regards not *Bawbles*. *Praiſes*, there,
Or *Flatteries*, no whit regarded are ;
The moſt *inchanting Charms*, there, cannot charm him :
Detractions, or *Invectives* cannot harm him ; (ſhame
To write thoſe *Truths*, which might have done him
Whilſt here he liv'd ; or gain'd the Writer blame,
Ought, now to be declar'd as well as thoſe
From whence his higheſt *commendation* flowes ;
And, that may ſettle *Peace*, now being ſpoken,
Which in his life-time, might the *Peace* have broken.
The *ſacred-Pen-men*, future times acquaints,
Not only with the *merits* of the *Saints*,
But alſo, with their *Failings* ; and as great
By th'*one*, as th'other, is mans benefit :
For, which reſpect, I will not be afrayd :
To ſpeak, what to good purpoſe, may be ſayd ;
Nor, from my *Text* (as now) to wheel about
To fetch in that, which others needleſs thought ;
For, *Method*, is not ſo much my intent,
As by good means, a *miſchief*, to prevent :
And, my *digreſſions*, may advance my end,
As much as that, which I did firſt intend.
'Tis now, high time, for us to ſpend our hours,
In gath'ring *Fruits*, and not in picking *Flow's*.

I

I love to ſee *truth*, in her *nakedneſs*;
And, that, ſhe ſhould ſometimes, put on a *Dreſs*,
With ſuch *Poetick Flouriſhes* adorn'd,
That *ſafe* may keep her, and from being *ſcorn'd*;
To which end, I my ſelf, compell'd have been
To mask and vail her, when I have foreſeen
Apparent *Dangers*; and another time
To cloath her, in that faſhionable *Trim*
Which moſt affect; that, therewith brought acquainted,
True *Beauty*, may be known from what is painted.
And, that, they who were drawn in, by the *Signe*,
Might *Gueſts* be, for the goodneſs of the *Wine*.
My Reverence to the *Muſes*, is not ſmall;
For, all true *Poets* are Prophetical,
And had a *Preparation* in the Womb,
Before they forth into the World did come;
Not, that their *Faculty*, ſhould be appli'd
To ſtir up *Carnal Luſt*, or puff up *Pride*;
But, that they ſhould to *Pietie* invite,
And make *Mankinde* in *Virtues* more delight;
From which, prevaricating, they have loſt
Their Honour; and are quite deſpis'd almoſt.
They ſhould not ſtrive for words to pleaſe the ear,
In which, no *ſolid Matter* doth appear;
But, write ſo plainly, that, the *meaneſt Wit*
Might from their *Muſings*, reap ſome benefit.
They ſhould not weave their *Webs* of *Stuffs* that be
So, diff'ring, that, they never can agree;
Nor, when our *Sin*, for *Sober-Mourning* calls,
Play us a *Jigg*, or ſing us *Madrigals*.
Meer verbal *Whimſeys*, in a *Serious Cauſe*,
Which moſt part of the Readers more amaze
Then edifie; (by that which never was,
Nor is, nor ſhall *hereafter come to paſs*)

Look

Look like ſolemnizing an *Ordinance*
In *Pious Duties*, with a *Morrice-Dance* ;
Or, like their actings, who, againſt the Forces
Of well-arm'd Foes, bring Troops of *Hobby-horſes.*
What, in the *Theam* foregoing, is there ſaid
Which honours him deceaſed, if well weigh'd ?
And hath not rather into queſtion brought (thought?
Things, which to queſtion, few men would have
There, at his *Death*, a *Storm*, is fain'd to roar,
Which was o'er-blown almoſt a week before ;
And, had it not been ſo, ſome would from thence
Have drawn, perhaps, an *evil Conſequence* ;
More *Fancies*, forming in the *People's* Brain,
Then two ſuch *Storms*, would have blown out again.
Alluſions, too, are made, as if ſurmiz'd
That, He, henceforth ſhould be Idolatriz'd,
As more then *Man*, whom we this day perceive
Laid lower then the meaneſt Men that *Live.*
To teach us, that, in *Princes*, there's no truſt ;
That, all meer *Human-Glories*, are but duſt ;
And, that, *Death* will, their *Vanity* diſcover,
At whatſoe'er coſt, Double-Guilded over.
So, did His *laſt Breath* ſhake this *Iſle* of our,
As Pellets from a *Pot-Gun*, ſhake a *Tow'r.*
For, all her *Shakings*, to my beſt perceiving,
Riſe from our own *Diſtempers* who are *Living.*
So, for his Funeral-Pile, un-cut Trees fell ;
So, Romulus *and He were Parallel* ;
So, New-Rome, *in a Tempeſt, miſt her King,*
Then, from obeying, fell to worſhipping ;
And, ſo, on Oeta, Hercules *lay dead,*
As *Chalk*'s like *Cheeſe*, and *Beer* is like to *Bread.*
So, from the Continent, He Towns hath torn,
As he, who tears a Hedge, and gets a Thorn
VVhich

Which wounds his hand, and when he dreads no harm,
Doth gangrene, to the loſing of his Arm.
So, are our *Freedoms*, and our *Bounds* inlarg'd,
As his, who, from a *ſmall Debt*, is diſcharg'd,
To re-oblige himſelf, in that, which may
Sweep *Liberty*, and all he hath, away;
And, if our *Endings* prove like our *Beginnings*,
Our *Loſſes*, vvill be greater then our *Winnings*.
What *Comfort* yields it, to impoſe a *Yoke*
On others, if our *Fetters* be not broke?
VVhat *Pleaſure* brings it, if our *Confines* be
Inlarged, if in them, vve are not free?
VVhat *Profit*, is it unto us at *Home*,
That ſome in *Forraign Parts*, inrich'd become,
If, vve mean vvhile are *Beggars?* or elſe more
At leaſt, impov'riſh'd, then we vvere before?
VVhat *Honour* is it, that, both *Tropicks* hear
Our *Language*, if to ſpeak *Truth*, few men dare?
Or vvhat by *Conqueſts*, vvill be got or ſav'd,
If they vvho *Conquer'd*, are at laſt inſlav'd?
Not unto us, not unto us, be given,
(Or to our *Chiefs*) but to the GOD of Heaven,
The thanks and honour, that, both our *Late Wars*
VVith Neighb'ring Foes, and our *Domeſtick Jarrs*
Are *Super-added*: VVould GOD, I could ſay,
VVere vvholly ended: (as I hope I may)
For, had not *He*, with our *Protector* ſtood,
VVe, till this day, had wallow'd in our Blood;
Yea, had not GOD, a *timely ayd* brought in,
Deſtroy'd long ſince, both *He*, and vve had bin.
Our *Antient Way* of Conquering *abroad*,
VVhich this *Muſe*, doth implicitely applaud)
VVhat got vve by it, but a *Curſed Game*,
Atchiev'd vvith *Blood*, and loſt vvith *Blood again?*

I know not vvhat the *Conſcience* of a *State*
Or *Policy* by Law, may tolerate ;
VVith that I vvill not meddle : But to me
It ſeemeth not to Quadrate or agree
VVith *Moral Honeſty*, or *Sacred Laws*,
(Unleſs there be *unqueſtionable Cauſe*,
And *Pow'r apparent*, vvhich doth vvarrantize
GOD's calling us to ſuch an Enterprize)
That, vve, into our Neighbours *Lot*, ſhould fall
VVith *Fire and Sword* ; and Honourable call
Thoſe Deeds, for vvhich, LAVV, to their *Actors* gives
The ſtiles of *Pyrats*, *Murtherers* and *Thieves :*
Or, that, a few, ſhould vvithout free aſſent
Of all the *People* in a *Parliament*,
Ingage them by a *Quarrel*, which may coſt
Their *Lives*, and all that may vvith *Life* be loſt :
I know no *Law* or *Goſpel*, vvarranting
So hazzardous or reaſonleſs a thing ;
Or, that, vve vvho ſubjection do profeſs
Unto the King of *Righteouſneſs* and *Peace*,
Should take the *Wages*, and the *Colours* carry
Of him, that's both His and our Adverſary.
Nor can I underſtand, how vve then do
As we would willingly be done unto,
VVhen to accompliſh the ambitious ends
Of *Princes*, vve have hazzarded our *Friends*,
To trouble, and infringe the *Peace* of thoſe,
VVho vvould not vvillingly have been our *Foes* ;
Till many *hundred thouſands* are undone,
To ſatisfie the *boundleſs Luſt* of *One* ;
Squandring away thoſe *Bleſſings* to th'increaſe
Of *Diſcord*, which we might have kept in Peace.
How many a goodly *City*, *Town* and *Field*,
VVhich did a comfortable Dwelling yeild

To

To *Millions*, who were no way intereſted
In *Tyrants* Quarrels, have of late been waſted?
And, what a ſad *Accompt* to make have they
Upon whoſe heads, that *Blood* and *Spoil* doth lie?
Believe it; though to keep from Violation
Thoſe *Laws*, which have reſpect to every *Nation*,
GOD's *Univerſal Juſtice*, doth engage
The *Nations* on each other, War to wage;
Yet, uſe they ſhould not make of His *Commiſſions*
To ſatisfie their *Vengeance*, their *Ambitions*,
Or *Avarice*; nor any vvay extend them
Beyond thoſe Ends for which he doth intend them.
It is but little leſs then Blaſphemy
The Works of *Nature*, ſo to miſ-apply
As this *Muſe* doth, who in a *Strain* doth write,
As if none could expreſs a *Glow-Worm's* light
Unleſs he did Hyperbolize, ſo far,
At leaſt, to equalize it to a *Star*.
He ſeems, as if he would inſinuate
That *Nature*, at his Death was paſſionate;
And makes that *Creature* ſpeak, which never *Flatters*
Or *Speaks* at all, ſave onely in ſuch Matters,
As do concern GOD's glory, or, may ſhame
Thoſe *Wits* who groſsly miſ-apply the ſame.
So, Nature, *hath took Notice of His Death,*
And, ſighing, ſwel'd the Ocean with her breath,
The Death of her great Ruler *to foreſhew*,
As 'twas preſaged when my *Cat* did *Mew:*
For, *Nature*, never heed in ſuch wiſe, took
Of any *Princes* Death, but, when it ſhook
The *Univerſe*, to ſee the SON OF GOD
Dead on the *Croſs*, with Arms diſplay'd abroad:
And from the *Reverence* that's due to ſuch
High *Myſteries*, this, hath detracted much.

C Of

Of this kinde, and of ſuch-like *Airy-Puffs*,
Of ſuch deceivable, vain, empty ſtuffs,
Are moſt of all thoſe *Books*, and *Trophies* made,
Which *Princes*, to eternize them have had:
And, ſo ſmall credit, is attributed
To what is either to their *Honour* ſed,
Or their *Diſhonour*, that, *wiſe Men* reject it,
As of no Value; or at leaſt, ſuſpect it,
As an effect of *Flatterie*, or of *Hate*,
Though many ſet it at a higher Rate.
For, their *Praiſe*, whom we finde moſt prodigal
Of *Praiſes*, merits no reſpect at all;
But, rather, from the *Hearers*, back returns
On him that's *Prais'd*, and on the *Praiſer*, Scornes:
And, ſeldom, ſhall you finde much *worth* in them,
That have *immodeſt Praiſes*, in eſteem.
Yet, theſe vain Blaſts of Fame, oft, ſound as loud
As *Cannons*, or as *Thunder* from a Cloud:
The People entertain them with *Applauſe*;
Of much *Expenſe*, they are the needleſs Cauſe:
By theſe, *wiſe Men*, are otherwhile bewitch'd;
By theſe, are *Fools* and *Flatterers* inrich'd:
But, thereby, ſuch effects alone are got,
As *Powder* hath, when fired without *ſhot*.
Yet, ſo to prize them, many men are given,
As if, without them, none could climb to Heaven;
Or, as if he, of whom moſt *Lies* we tell,
Should find leaſt Torments, in the Pains of Hell.
The Principle I own, is to adhere
To that *Power*, which *Supremacy* doth bear,
And I'll (without an Oath) be true to thoſe
VVho are by GOD, and by this *People* choſe,
Till they advance another, whom I ſee
Inveſted with *Pow'r-Abſolute*, to be;

And

And, whether he comes in, by *Right* or *Wrong*,
Leave that, to them, to whom it doth belong.
Him, I will ſerve, not with baſe *Flatteries*
VVhich blind his Judgement, or put out his eyes.
In my *Addreſſes*, I will never tell
To him, what I may fear he knowes too well:
Nor further then I know him, *magnifie him*,
Leſt his own *conſcience* knowing I *belie him*,
(Or ſpeak more then my *knowledge* can acquire)
He, hereby know, I am a *fawning Lyar*.
Before him, I will thoſe things onely ſet,
VVhich I think, he may poſſibly forget,
Or, vvhich unto his knowledge are not brought,
Or (if known) not conſider'd as they ought;
And, do it ſo, that he ſhall not deſpiſe
VVhat's done, if he be either *Good*, or *Wiſe*:
If not, yet vvhen my *Duty* I have done,
I'll bear with Patience, vvhat enſues thereon.
In all the *Changes*, vvhich have been of late,
I have preſerv'd this *Rule* inviolate,
Though ſome think not, vvhen one *Pow'r* vvas made
And, *wiſer Men*, knew not vvhich vvay to go. (two,
For, ſo far as my *conſcience* vvould permit,
I ſerv'd that *Pow'r* vvhich in the *Throne* did ſit
Moſt viſibly; in every *change* that came,
Siding vvith none in *changing of the ſame*:
And vvhen the *Soveraignty*, on him vvas plac'd
By GOD's permiſſion, vvho enjoy'd it laſt,
I did, accordingly, employ my Force
To keep vvhat might be *naught*, from being *worſe*;
Adventuring, ſometimes, ſo far therein,
That, to my diſadvantage, it hath bin.
I, was to him, in all things, alwayes true,
VVhich nothing took from his *Superiors* due.

I did ſo far forth as it would conſiſt
VVith GOD's *Praiſe*, with the *Publick Intereſt*,
And his true *Honour*, do what in me lay
All thoſe *Obſtructions* to remove away,
VVhich, by diſabling him, might heretofore
Have made his *Dangers*, and our *Miſchieves* more.
And, though thoſe Services which I could do him
Some will deride, they have been uſeful to him:
For, 'tis at preſent, known, to more then *One*,
Yet living, (and was known to *him that's gone*)
That, in the greateſt hazzard he e'er had,
I, ſeaſ'nably, by *Providence* was made
An *Inſtrument of Safety*, when th'*intention*
VVas almoſt rip'ned, beyond all *Prevention.*
Yea, to prevent them, vvho by his *Diſgrace*,
Endeavour'd to deſtroy the *publick Peace:*
His *Actings*, too, I praiſed as I ought,
In what, I, them to be Praiſe-worthy thought,
Conſider'd in themſelves: But, his Deſart
Left in the *main*, to Him, who knew his Heart:
And knowing it to be GOD's priviledge,
(Even his alone) of *Secret things* to judge,
No further ever did, (nor ever will)
Of him, or any man, judge *well* or *ill*,
Since firſt this *Principle* to me was known,
And by Conſideration, made *mine own.*
It is enough, that *Princes* whilſt they live
Are borne withal; and that vvhilſt they ſurvive
VVe hide their failings, that, none might through them
That *Pow'r*, and that *Authority* contemn
By which they Govern: for, a *Tyranny*,
Is ſomewhat better then an *Anarchy.*
If, I ſuſpect my *Prince* a vvicked man,
To make him better, I'll do what I can;

Left,

Left, he that's next be worſe: As once by *Paul*
Agrippa courted was, him court, I ſhall,
If, need be: or, vvill flatter him ſo far
As by our *Servants*, Children flatter'd are,
To make them do their Duties: but, not vvo him
For my own ends, to that which may undo him:
(VVhich I conceive, is ſuch a *Pious fraud*
As GOD allows, and honeſt men applaud.)
In *Life*, I ſerv'd him thus; now *Dead* he lies
I'll ſpeak no more of him, then may ſuffice
To make thoſe better, and take better heed
VVho ſhall henceforward, in his Room ſucceed.
Examples, we from *Holy-Writ*, may take,
That of the *Dead* we nothing ought to ſpeak
But, vvhat is true; and that we are as well
Oblig'd, their *failings* as deſerts to tell.
That, GOD, may have due *Praiſe* by every one;
That *Men*, by knowing truly, what is done,
In thoſe things, vvhich concern them; (and by whom
Their *Miſchieves*, or their *Benefits* do come)
May actuate accordingly, in ſeaſon,
The Dictates of their *Conſcience*, and ſound *Reaſon*.
It vvas not then thought (as now in theſe times
Perhaps, it may be) that, to blaze the crimes
Of *Eli*, *David*, or *Jehoſaphat*,
Or *Hezekiah*; (though unto the *State*
Some of them had reſpect) vvas *ſawcineſs*,
Or vvant of *Manners*, though they did expreſs
Both to thoſe *times*, and *future Generations*
Their *Failings*, vvith their proper *aggravations*.
And therefore, if a juſt occaſion be,
Expect the like *plain-dealing* novv from me:
For to the ſame *End*, I vvill do mine *Arrants*,
And make good my *Commiſſion*, by their *Warrants*.

I

I, grant it *Thankleſneſs*, as he infers,
If we for *Benefactors* have no tears
When they are dead: For, I deſire we may
Their *Dues*, both to the *Dead* and *Living* pay:
But, I conceive it more *ingratitude*,
Upon the World, our *Fictions* to obtrude,
And, let that as impertinent paſs by,
Which GOD *permits*, or *acts*, to glorify
His *Juſtice*, or his *mercie*, whoſe neglects
Make other things, to want their due effects.
GOD, make us grateful for what is beſtown,
In ſuch wiſe, that to every one his own
We may aſcribe, and, not to any give
So much, that, of his dues, we him deprive;
Nor ſo much to one man, that, they may be
Defrauded, who, deſerv'd as well as He.
Such *Partialities*, at firſt, brought in
All *Tyrannies:* By ſuch, *Free-men* have bin
Enſlaved by degrees, and thereunto
Our *Fawnings* add more, then all elſe can do;
And 'tis impoſſible a means to finde
To keep thoſe *Free*, who have a *ſlaviſh* minde,
Or *Curriſh nature*; For, the firſt want *courage*,
And give their *Birth-rights*, for a *Meſs of Porrage:*
The other, muſt like *Bandogs* chained be,
Elſe none who live among them, can be free.
GOD, grant us grace, ſo to bewail his *Fate*,
Who is deceaſt, as to rejoyce in that
Which is thereby *deſign'd:* and, to take heed
We do not complementally proceed
In *formal mournings*, till the *Counterfeit*
Makes us, thoſe *Chriſtian mournings* to forget
Which are now cal'd for; and till we have more
True Cauſe of *ſorrow* then we had before;

And,

And, for the *Dead*, purſue a *formal grieving*
Deſtructive to the welfare of the *Living:*
Leſt, when the *Dead*, their *Dead*, in earth ſhall cloth,
One day, become a *mourning-day* to both.
For, to ſuſpect, juſt cauſe enough I find
Some miſchief, for *that day* would be *deſign'd*
And *acted* too, if *Vengeance* could raiſe *pow'r*
To do, what might be done at ſuch an hour:
As thoſe *deſpights*, do queſtionleſs aſſure
Which on his *Scutcheon* and his *Portraiture*
VVere lately acted, if believe we may
VVhat ſeems believ'd, and *common Fame* doth ſay.
Interments of the Dead, were firſt intended
Leſt by them, they who *live*, might be offended
If not remov'd from ſight: Therefore, by giving
Things to the *Dead*, belonging to the *living*,
Doth injure both; and neither *get*, nor *give*
Such *honour*, as we may perhaps conceive:
But are occaſions rather of *Diſgraces*
And of returning durt in our Faces.
So Cynical my humor never was
To think, *men* ſhould be buried like an *Aſs*;
Nor ſhall I *Judas-like*, be diſcontent
To ſee a box of *pretious Odors* ſpent
In burying him; though for a while the *Poor*
May want it; if, their wants it make not more
Then they can bear; And, mends be made for that
Which they have ſuff'red ere it be too late.
But, I abhor it, when I do behold
Walls clothed, and poor men expos'd to cold
And nakedneſs: or at their needleſs coſt
Another *honour'd* whilſt their *credit's* loſt
VVhich is more worth then *Life*; and which to ſave,
They many times, their *Lives* adventur'd have.
Small

Small honour, by that *Fun'rall-Pomp*, is got
VVhere they who bear the charge approve it not.
To bring a *Prince*, with glory to his grave,
Is not to make his *lifeleſs Image* brave;
To give as great a reverence thereunto
As *Pagans*, to their *Idols*, us'd to do,
Or, as they, who like *worſhip* have appli'd
Unto his *Image* who was crucifi'd.
It is not to make *Pageants* at their coſt
(VVho think they have too much already loſt)
VVith thoſe vain *Ceremonial Rites* attended,
VVhereby, the *ſober-minded* are offended;
And till *Spectators*, Jeeringly do ſay,
It is a very coſtly Puppet-Play.
Or, till it gives them cauſe to be afear'd
That, *way* thereby, to worſe things is prepar'd:
For, *this way*, was *Idolatry* brought in;
This way, moſt *Superſtitions* did begin;
And, *this way*, if GOD let it be purſu'd
A little further, they will be renew'd
Till that day comes, in which, what men endeavor
To build up, ſhall deſtroyed be for ever.
Philip of *Spain*, the Second (as 'tis ſayd)
Did, of a *Funeral-Pageant*, thus arayd,
A *Patern* leave; which is reſembled much
By *this*; one *circumſtance*, (and ſome few ſuch)
Excepted, (and for ought that I yet know,
That might be privately, performed too.)
Thoſe *Anti-roomes of State*, with Blacks beclad,
Through which, men to th'*Effigies* paſſage had,
And, wherein they were forced to *ſtand bare*,
Becauſe a *property* unuſeful there:
For, *Pater-noſters*, they ſhould there have ſed,
And *Ave-Maries*, for the *Soul* that's dead,

If

If they that *Ceremonie* had obſerved
For which thoſe *places* were at firſt reſerved ;
And, whereto (though unpractis'd at this day)
Such *Innovations*, will perhaps make *way*.
VVe are already, drawing very nigh
To *ſuperſtitions*, and *Idolatrie* ;
And, at the *Back-door*, that is coming in,
VVhich at the *Fore-door*, hath expelled bin.
Who, would have thought, that *we*, who do neglect
One of the goodlieſt Piles of *Architect*
In all the *Chriſtian World*, becauſe, long ſince,
It ſeem'd *profan'd*, by things which gave *offence?*
That *we*, ſhould raiſe up *Trophies*, in its ſtead,
Of *Straws* and *Sticks*, and *Kexes* to the Dead ?
And with *exploded Vanities*, defile
The *Palaces* and *Temples* of this *Iſle?*
Who, having ſeen what zeal expreſſed was
In pulling down of *Croſſes, painted Glaſs*,
Old *Altars*, Images of *Saints* and *Kings*,
(And with theſe, of ſome *inoffenſive things)*
Did then ſuppoſe, he ſhould have liv'd to ſee
An *Idol*, in that place advanc'd to be,
Where heretofore, an *Altar*, and a *Rood*
To be adored by the *People* ſtood ?
Who can believe, that HE, who vilifide
Not long ago, the *vanitie* and *pride*
Of former *Princes ?* That, HE, who had ſpoke
Againſt the *heavie burthens*, and the *yoak*
By them impos'd, and was himſelf the *Rod*
And *ſword* aſſum'd into the hand of GOD,
To root them out ? That HE, who but of late,
VVhen he diſmiſt the *Counſellors of State*
Sayd to their *Sergeant*, Take away that *Bable* ;
(His *Mace* at that time, lying on the Table)

Should ever of his own accord, think fit
Thoſe *Trinkets* which he ſleighted to admit?
And, when he down into the *Grave* deſcended,
Should thither, with more *vain pomps* be attended
Then any *Engliſh Prince*, that heretofore
A *Soveraign Scepter*, in theſe *Iſlands* bore?
Oh! times, oh manners! how exceeding vain
Is mans *Heart*, and how giddy, is his *Brain?*
Who thinketh not, that ſuch a *Change* hath ſeen,
And, heeds what they *ſeem'd* who ſo chang'd have been?
But, that, far *greater Changes*, will appear,
If GOD, prevents not, that which we may fear?
For that old *Leven*, which aſide was lay'd,
Into the *lump*, is ſecretly convey'd:
And now *corruptions*, do ſo over-ſpread
The *Body Politick*, from foot to head,
That ſwarms of *Hornets*, and of *Butterflies*,
Produc'd and fed, by new-ſprung Vanities,
Are like to multiply, till they ſhall drive
The *lab'ring Bees*, quite out of every *Hive*.
Excuſe my *zeal*, if over-tart I ſeem
In this point; For, from no diſguſt of *him*,
For whoſe pretended honour this is done,
Nor from *malevolence* to any one
Who did deſign it, this *expreſſion* flows;
Nor from what *Prejudice*, may miſ-ſuppoſe;
But, from the *Cauſe* that's given of *offence*,
And, what I fear may be the *Conſequence*.
What *Meteors*, *Windes*, and *Tempeſts* do foreſhow
I know not, neither take much care to know;
Becauſe, they rather warn us, to take heed
What's *doing*, then declare what will *ſucceed:*
But, by our *Flatteries*, and by other things
Which *Pride* produces; by what daily ſprings,
From

From our *ſelf-ſeekings*; from our *Avarices*,
And, from our many other fordid *Vices*,
This, I am ſure's *preſag'd*, that if we run
Much farther, in the *Courſe* that's yet hel'd on,
(And, GOD, our folly to take place permits)
We ſhall ere long run quite out of our *wits*;
And, be at laſt deſtroyed all together,
By that *Storm*, which I ſee approaching hither.
But, who am I, that ſay I do foreſee
A *Storm*, that you ſhould credit give to me?
How can ſuch things, to me, you ſay be known?
How know you, when the *Sun* is almoſt down
That, *Night* will follow? and the *Day* draw near
When you behold the *morning-Star* appear?
Look not on him, who tells what may enſue,
But look to that, whereby you may eſchew
The threatned *Plague*, which (as GOD'S threatnings all
Are for the moſt part) is *conditional*.
To that intent, your *old neglected Friend*
Amongſt you, *one Remembrance more*, will ſend
To ſecond *this*, before perceive he ſhall
A *MENE TEKEL*, written on your Wall,
Unleſs he ſees GOD's patience out of date,
And all *fore-warnings*, like to come too late.
Mean while, take this that follows: For he knows
You look for *Signs*, of that which he *fore-ſhows*;
And, theſe (although they trivial may appear)
Are true *Fore-tokens* of what's drawing near.
Black Clouds, are now aſcending o're theſe *Lands*,
Whoſe *Figures* do portend ſome *humane hands*
Promoting that great *Storm*; But, when abroad
It *ſpreads*, you will perceive the hand of GOD,
Who, by a *ſlow-approaching* doth expreſs,
He comes to puniſh, with unwillingneſs.

Each man, who is not wilful, plainly ſees,
He enters into *Judgement*, by degrees,
To move us to *Repentance*, that the *Doom*,
But threatned yet, might vaniſh ere it come.
GOD, hath made known unto us, in ſome meaſure,
By every *Element*, his juſt Diſpleaſure:
Thoſe things, without which, nothing is enjoy'd,
Have all our late *Enjoyments* much deſtroy'd.
By *ſudden Fires*, our dwellings are conſum'd,
And, into ſmoak, our *pretious things* are fum'd.
The *Waters*, in their Wombs, have ſwallow'd up
No little *Portion* of the *Merchants* hope,
And, overflowing *new, and Antient Bounds*,
Swept Flocks and Herds out of the lower Grounds.
The *Air*, by *Storms* and *Blaſtings*, *Froſts* and *Snows*,
Deſtroy'd our *laſt Crops*, in their faireſt ſhows;
Yea, after publickly we made Confeſſions
That, GOD, accepting our *Humiliations*,
Had thereupon, vouchſafed pregnant Hopes
Of *Future Health*, and of more *Plenteous Crops*;
Even ſince that *likely hope*, we, for our *Sin*,
Depriv'd of that *Expectancy* have bin.
The *Earth* which bears us, too; for our *Offences*
With-holds her *Bounty*. Their ſweet *Influences*
The *Heavens* withdraw. *Death*, when unlook'd for,
More oft then formerly, by *New-Diſeaſes*; (ſeizes
And, they, to give *Accompt*, are call'd upon,
Who liv'd, as if accomptable to none.
Hereto, the *Naturaliſt*, perhaps will ſay,
Such things do happen to us every day,
Or, in a ſhort time, either more or leſs:
Which I will grant; but notwithſtanding, this
He muſt grant too, that from the *Worlds beginning*
Theſe vvere, and are, the known *Rewards of Sinning:*
That

That they are alſo *Signes*, GOD vvill bring greater
And more *Afflictions*, if we grow not better:
That *Judgements*, (though they be not general)
On *Families*, and *Private Perſons* fall
Ev'n day by day: That, we have lately ſeen
Large *Vials of GOD's Wrath*, powr'd forth have been
Upon the ſtubborn *Iriſh*, and the *Scot*,
To warn us what will alſo be our *Lot*;
And that none ſhould G O D's Patience, therefore
Becauſe a long time, He forbears to ſmite; (ſlight,
Or, puff'd by *timely Warnings*, when he ſends them,
Becauſe this way, to us he recommends them:
For, *this way*, they declared were of old,
And, *this way*, they ſhall now again be told.
But, hear me further, and relate I ſhall
Some things, which do not ev'ry year befall;
Our ableſt *Horſe*, (ev'n thoſe perhaps, wherein
More *truſt* repoſed was, then ſhould have bin)
Die ſuddenly, and Ditches are beſtrow'd
With thoſe *Bones*, whereupon our *Gallants* rode:
Their *Stink* (as once a *Prophet* ſaid) aſcends,
Yet, ſtill, his hand againſt us, GOD, extends.
Thoſe *Leggs*, likewiſe, which are our *Second-Strength*
Do reel already, and will ſink at length
That *Body* which they bear: the *Wings* by which
We flew from Shoar to Shoar, and were made rich,
Begin to flag, and fly not to and fro,
With ſuch Succeſs, as they were wont to do.
Some, whoſe *new Honours* bloomed but *laſt Spring*,
Fell with the Leaf, to ſhew, how vain a thing
Ambition is, and let them underſtand
VVho flouriſh yet, their *Winter* is at hand.
Much, of our pretious *Life-Blood* up is drunk,
The *Sinews* of our *Pow'r* are crack'd and ſhrunk;
Our

Our *Honour*, vvith our *Publick Faith* is loſt;
Our *Private Credits* are deſtroy'd almoſt:
And, hard it is to ſay, whether the *Debtor*
Or *Creditor*, is in Condition better.
The *Parliaments* Securities are ſlighted,
And, *He*, whom they have by their *Acts* invited
To purchaſe, (and, of paying whoſe juſt Dues
An *Ordinance*, and *Orders* made fair ſhews)
Though, more then *ten years*, are elapſed ſince,
Gets neither *Mony*, *Land*, nor *Recompence*,
Nor hope of *Juſtice*; but, *Suits*, to the waſting
Of his Eſtate, which may be everlaſting:
And, they, who ſhould, from theſe *Oppreſſions* clear him,
Either regard him not, or, or ſit and jeer him;
Though both by *Law*, and *Oath*, they ſtand oblig'd
To ſee the *Publick Credit* diſ-engag'd.
That which is due to *Poor Men*, is delay'd
Till they have loſt it *twice*, ere 'tis *once* pay'd.
He that hath *Lent*, till he can *lend no more*,
Is ſure to loſe all, that he lent before;
And, that which to be *given*, hath been thought,
Proves dearer otherwhile, then vvhat we *bought*.
All which things, being rightly underſtood,
Are *Signes* (if not of *much ill*) of *ſmall good*.
Should I here mention all *Prevarications*,
Which have been offer'd to my Obſervations
By being *fifteen Years together*, tide
(As by the Leg) near *London* to reſide,
They vvould fill up a *Volume:* and, but that
Thouſands can vvitneſs vvhat I might relate,
It vvould be thought, I did *Untruths* aver,
And, that, I vvere a ſhameleſs ſlanderer;
For, our *Abominations* have exceeded
All *Meaſure*, and are more then can be heeded.

It

It can by no true *Engliſhman* be born,
Without much *Indignation*, and more *ſcorn*,
To ſee *Foot-walkers*, vvhen on *Horſe-back* ſet,
So much their late Condition to forget,
As, ſupercilioufly to look on thoſe
By whom, out of *Obſcurity* they roſe;
And when men ſeek but *Juſtice*, and their *own*,
How theſe, (as if to have an Alms beſtown
They vvere implor'd) provoke vvith harſh replies
The *ſuff'ring-Suppliant*, till his *Blood* doth riſe,
And *Words* are ſpoken, vvhereon doth enſue
Another *Wrong*, becauſe he ſpoke vvhat's *true*.
Sometimes, from vveek to vveek, from year to year,
Suits are defer'd, vvhich they vvith ſpeed ſhould hear;
Yet, nothing then effected, but expence,
More adding to a former indigence.
Both *Means* and *Time*, vvhich fully might enable
To do their *Work*; they ſpend in *Bibble-babble*,
Or needleſs *Complements*; and vvill not vvave
A *Feaſt* or *Viſit*, though it vvere to ſave
A man from Ruine; and when *Plaints are long*,
By *long Oppreſſion*, they away are flung.
Their *Suppliants* are forc'd to hunt them thorough
Their *ſtarting-holes*, like *Rabbets* through their Bo-
Yet, hardly come to ſpeak with them, before (rough.
They (as it were) ſet *Purſe-Nets*, at each door;
And then, unleſs they likewiſe, get a *Hay*
Pitch'd round about them, they will ſlip away.
That, which is abſolutely in their Pow'r,
And, might be finiſhed in half an hour,
Is made a *Buſineſs* during term of life;
And, then, the *Suitor* dies without relief:
For, *Suppliants* are oft defer'd ſo long,
That, they at laſt, vvho ſhould redreſs the Wrong
Are

Are puzzel'd too; and ſuch as have been griev'd
So num'rous grow, that few can be reliev'd.
No marvail; for the *Body-Politick*
In every part almoſt, is *Lame* or *Sick*;
So, that, thoſe Limbs, which in themſelves are able,
Are render'd by the reſt unſerviceable;
For, though the *Foot* be whole, it cannot go
Becauſe, the *Great Gout*, lames the *greateſt Toe*.
And, very mean performances are found
Where, in *both Hands*, there's but *one finger* ſound.
If, it objected be, that ſuch *Delayes*
May juſtly be occaſion'd many vvayes;
'Tis granted, that, it may be ſo in ſome;
But not till *twice ſeven years* elaps'd become,
Without apparent wrong: And, that abuſes
Are this way offer'd, for which no excuſes
May be allow'd, ſome thouſands living are,
VVho, if need be, thereof can vvitneſs bear.
VVhen *Publick-Debts* have many yeers been due,
And *Creditors* compel'd for them to ſue
Till they, in *Labour, time*, and other *Coſt*,
The *Principal*, and ſo much more have loſt,
The *Shameleſs Officers* inſtead of paying,
Put off the *Creditors*, with this harſh ſaying,
'Tis an old Debt; as if men did them wrong
To ask for that vvhich had been due ſo long;
And, that, the way to right them, vvho implore
Redreſs for *old wrongs*, vvere to do them more.
Nay, there is ſo much falſehood and deceit
In many, that, they make poor men to vvait
From day to day, from morning untill noon,
From noon till night, *Delay*, ſtill ſpinning on,
(Till many dayes and nights, and weeks are ſpent)
As if to grant their *Suits* they truly meant,

Al-

Although they from the firſt hour, did intend
To give them flat denial in the end.
And, uſually, when they ſpeak fair and ſmile,
They pick your Purſe, or cut your Throat the while.
They, who are guilty of ſuch things, and know
That I, and thouſands, know them to be ſo,
Will ſay, perhaps, I *Rail*; but 'tis no matter;
To *Rail*, is ſomewhat better then to *Flatter*.
None but a *Fool* will term it *Railing*, when
Reproaching *Vices*, we conceal the *Men*.
None, but a *Brazen-fac'd-Offender* dares,
Exceptions take to that, which truth avers;
And none but *Mad-men* caſt reproach on thoſe
Who chide them, to prevent their overthows.
I will proceed to further Demonſtration
Of thoſe *Signes*, which portend a *Deſolation*.
Strange Prodigies, which not ſo oft have been
In this our *Clymate*, are now often ſeen.
By *Looks*, or *Language*, it is hard to know
VVhom you may now repute your Friend or Foe:
They, who have but *one Head*, have now *two Faces*,
And *two Tongues:* Both their *Offices* and *Places*,
The Members of the ſelf-ſame Body ſhift;
Though neither of them, hath the others gift.
The *Little Toe*, although to be a *Thumb*
It hath been rais'd, will not content become,
Unleſs it may obtain that *both the Hands*
Shall be ſubjected under his commands.
The *Head's cut off*; and though that in its ſtead,
The *Foot*, may have admittance to be *Head*,
It (quite forgetting what it vvas before)
VVill ſcarce be pleas'd, unleſs it may be more.
Nay, from *Ambition*, *Vermine* are not free;
The naſty *Body-Lice*, would *Head-Lice* be.

Thoſe wicked *Spirits* that engender ſtrife,
Among us, more then ever, are now rife.
Stupidity, *Diſtraction*, *Giddineſs*,
VVith ſuch-like, many thouſands do poſſeſs;
And, haunted now, our *Habitations* are
VVith vvorſe *Hobgoblins*, then the *Faires* vvere.
To their own *Principles*, but very few,
Save *Enemies* and *wicked Men* are true.
Thoſe *Changes*, which but rarely did befal,
Are in theſe Iſlands Epidemical.
The *Servant* rides, the *Maſter* goes on foot,
And, is his *Servant*'s Servant, too, to boot:
The ſilly *School-Boyes* do preſume to teach;
The *Foxes* pray, the fooliſh *Geeſe* do preach;
And, moſt things are ſo turned *topſy-turvy*,
That what looks beſt, methinks, is very ſcurvy.
Not onely thoſe *Ægyptians*, among whom
We live, oppreſſors of us are become,
But *Brethren* alſo ſtrive; yea, *Saints*, with ire
Are ſo inflam'd, that they call out for fire
From Heaven, on thoſe, who onely diſagree
From them, in things that but indiff'rent be;
And, we are told, by one whom I believe,
VVhat it portends, where ſuch things we perceive.
By *Natural Experience*, we have found
That, *Inſtruments* which yeild a diff'ring ſound,
(And *Tones*, and *Voices*, though they various be)
In *Conſort*, do melodiouſly agree.
So, we ſhould likewiſe, finde theſe *Differences*
In *Judgement*, whereat we now take Offences,
VVould make true *Harmony*, if we to Him
Did leave it, who knows how to order them;
And took more care (then moſt of us have done)
To ſet our own *Tongues*, and our *Hearts* in tune.
Our

Our *Friends* in Forraign Parts, and here at home,
Each of the other jealous are become ;
And ſhould there be a *Breach*, no Mortal knows
VVhether our *old Friends*, or our *elder Foes*,
VVould prove our greateſt *Enemies* ; or, whether
They, would to miſchieve us, joyn all together.
Our *New Allies*, are likely at our need,
To be to us, but an *Ægyptian Reed*,
Or, like a coſtly *Armour*, by whoſe weight,
VVe are more tir'd, then guarded in the Fight ;
And ſomewhat ſounds from them (unleſs Fame lies)
VVhich an *unpleaſing Sequel* ſignifies.
Theſe things, (at leaſt united) do foreſhew
That, ſome *foul Weather* ſhortly may enſue :
GOD, alſo ſtands, with Arm outſtretched ſtill,
The Sentence of His *Juſtice* to fulfil.
If we conſult but with meer *Human Reaſon*,
VVhat's likely to ſucceed at ſuch a Seaſon
As this appears, by loſs of him alone,
VVho lately was removed from the Throne :
VVhat *Counſels* and what *Coſt* it will require
To keep ſo many *Irons in the Fire*
As he hath left *unwrought* ; and what it would
Coſt more, to let them lie till they are cold.
If vve conſider, That he was of late
The Middle, and, main *Pillar*, of this *State* ;
The *Atlas* (as the Attribute that's giv'n
By one, hath term'd Him) of our *Britiſh Heav'n*,
And, into what *Confuſions*, it is thought
All things at his Deceaſe, might have been brought ;
Obſerving therewithal (without concluding
Upon falſe *Theſes*, or, our ſelves deluding)
In what apparent Dangers we are left,
By being, at this time, of him bereft,

It may portend, although the *Sun* ſhines yet,
A *Storm* will riſe before that he doth ſet.
And yet, we ought not ſo much to reflect
Our thoughts on Him, that we thoſe things neglect
Which more concern us; or ſuppoſe that we
Depriv'd of any ſuch advantage be,
As is conceived; for, he had not gone,
But, that, the work ordain'd for him vvas done.
GOD, rais'd him, by *Deſtroying*, to prepare
A vvay for that which he intends to rear,
And, to that purpoſe qualifi'd him ſo,
As they were, vvhom of old he call'd to do
Such *Services*; and, as it ſeems, intended
No further uſe of him, when that vvas ended:
He ſaw, the *Pow'r* vvhich vvas on him beſtowne
Imployed in *Deſignments* of his own;
Then, re-aſſum'd it: and, they had been troubled
Perhaps, who pray his *Spirit* might be doubled
On his *Succeſſor*, if GOD, ſhould have ſaid
A M E N, to that, for which they blindly pray'd.
VVe, likewiſe, (as of late that *Parliament*
From vvhom he took the *Supreme Government*)
So *Idolized*, that, vve thought too little
Confer'd upon him by the *Soveraign Title*
VVhich, GOD permitted him to undertake,
And, what his *Army* pleas'd of him to make.
To *govern us*, vve long'd for ſuch a *Thing*
As other Nations have; forſooth, a *King*,
VVith all the former burthenſome *Aray*
Of *Kingſhip*, which vvas lately took away:
Though he, as much as *Fleſh and Blood* could do,
Refus'd it, vvith ſome perſeverance too.
And, not content to make him parallel
VVith all who are recorded to excel

In

In *Vertues*, by *Prophane* or *Sacred Story*;
But plac'd him, in a higher *Sphere* of *Glory*.
VVe gave him Attributes, vvhich unto none
Belongs, but to the *Deitie* alone;
And towards him, our ſelves oft ſo behaved,
As if by him alone, we could be ſaved;
VVhich peradventure, did provoke GOD's vvrath
To do to Him and Us, as done He hath.
GOD's dealing therefore, let us duly vveigh,
To do him all the honour, that we may:
For no *reſpect of Perſons*, *Love*, or *Fear*,
Should from that *Duty*, *flatter* or *deter*.
To that intent, it will have ſome Relation,
To know and heed, that his *laſt Viſitation*
By *Sickneſs*, did that *Day* on him appear,
VVhich made the time compleatly juſt a Year,
Since he ſolemnized a *Publick Faſt*
To pacifie GOD's *Wrath* for *Failings Paſt*;
As alſo for removing from our *Clime*,
Such *Sickneſſes*, as raged at that time:
And, that, ſome *Cautions*, for that day prepar'd,
VVere in their Seaſon, unto him prefer'd,
To minde him vvhat ſmall good could be expected
From *Formal-Faſts*, vvhere *Juſtice* was neglected;
And what at laſt would follow thereupon,
If *Works of Mercy*, were ſtill left undone.
At that time, ſuch *Pre-Cautions* tendred vvere
(As, if need be, hereafter you ſhall hear)
For, GOD, to offer them, did me incline,
And, to his hands, they were prefer'd by mine:
But, whether he peruſed them or no,
Since they preſented were, I neither know,
Nor vvhat *Effect* they had, if that be none,
VVhich at the years end, did enſue thereon.

VVe

We ſhould conſider too, how on *that day*,
Juſt that day *twelve-month* he was took away,
(Wherein he kept a *Formal Celebration*
Of *Thankfulneſs*, for publike preſervation)
That *very day*, of his chief *Triumphs* turning
Into a ſad and *Fatal day of mourning:*
How *that day*, whereon (if *Fame* hath not lide)
He purpos'd to be crowned *King*, he dide;
Leaving an *Image*, with a waxen Face,
To be inſtal'd, and crowned in his place:
Which, as ſince we defac'd *Crowns*, 'twas the *firſt*
That wore one, I deſire, may be the *worſt*,
Who ſhall from this time forward, live to bear
A *Soveraign Scepter*, or a Crown to wear.
If we conſider duly as we ought,
Theſe things; with ſuch like, as to ſerious thought
Are thereby tendred; more, from thence there might
Inferred be, then I think fit to write.
Or, ſhould I tell, vvhat vvas prepar'd, likewiſe,
To make compleat his *Formal Sacrifize*
Laſt mentioned, and what effects it had,
Some wholſome uſes, might thereof be made
Which muſt deferred be; becauſe my *Reaſon*
Perſwades me, that they are not, yet in *ſeaſon*.
I know a *Flatt'rer*, feared not to ſay
That, was the *third time*, his *Victorious day*
By conqu'ring *Death:* But, *wiſemen*, do contemn
That *Gloſs*, becauſe, that day, *Death conquer'd him*;
And, do believe, and know, that none but *he*
Who dide for our *Redemption* on a *Tree*
(And, rais'd himſelf, to breathe immortal breath)
Ought to be ſtil'd the *Conqueror of Death.*
He onely, vvho, above the Heav'ns doth dwell,
And conquered vvith *Death*, both *Sin* and *Hell*,
Deſerves

Deſerves that *Attribute:* and they, vvho dare,
To others give the fame, *Blaſphemers* are,
(Except in that ſenſe, which, makes all who die
In him, partakers of his *Victorie.*)
He had his ſhare of *Honour*, and, not little
His *Portion* was; Let not his *Maſters* Title
Aſcribed be to him: For, they, who hear it,
And are his *Servants*, cannot, will not bear it;
Nor be affraid to ſpeak, vvhat may encreaſe
GOD's honour, vvhoſe ſoe're it maketh leſs.
GOD call'd him hence *that day*, to make us heed,
That, he in all his *Actings* doth proceed
By *Number*, *Weight*, and *Meaſure*; both to *places*,
And *Times* referring them in many caſes,
To make obſervable his *Viſitations*;
As alſo, to raiſe up our contemplations
To that, vvhich he *Deſigns:* yea, he advances
Their *executions*, oft, with *Circumſtances*,
Not common; that, by ſearching, we may finde
His *meaning*, and conform unto his *minde.*
I know, he vvas upon *that day*, advis'd
To ſomewhat, vvhich he ſhould not have deſpis'd
Whereto he gave ſmall heed, or none at all,
Till vvhat vvas juſtly feared did befal:
And, vvho knows, vvhat beſide that vvas neglected?
VVhat vvas pretended then, vvhat, ſince projected?
Or, vvhat *miſ-proſecuted*, or *miſ-done*,
Which might provoke the great *Almighty-one*,
To call him on that very day from hence,
VVhich vvas the day of his *magnificence*;
And lay the *Scepter* level with *the ſpade.*
Oh! make thereof, ſuch uſe as ſhould be made;
For, knowing vvhat I know, relates thereto,
I, cannot unobſerved let it go.

We

We know that *Death*, vvhich is the hire of *Sin*,
On that day, always payable hath bin,
In vvhich 'tis acted, though, GOD, by reprieve
Defers it oft, or, vvholly doth forgive.
We know there are ſome ſins, for vvhich, ev'n they
VVho are GOD'S *choſen ones*, are took away
From thoſe *Enjoyments*, vvhich they might have had,
Until a Forfeiture of them is made.
Moſes, for ſpeaking raſhly, was denyed
The *promis'd Land*, and in that *Deſart* dyed,
Where others fell; and, thus, it doth befal
To many of GOD's *Saints*, if not to all.
We either know, or vve ſhould know, likewiſe,
That, for our *National impieties*
As vvell as for their own *ſins*, Princes may
In *wrath* be *given*, or, be *took away*.
The *Holy-Ghoſt* hath ſaid, that, *when to lies*
The *King gives ear* (and ſuch are *Flatteries*)
The people, there are wicked. And, our ſin
The *Cauſe in chief*, hath peradventure bin,
VVhich, from his firſt *Intentions*, him declin'd,
To that vvhich vvas not for our *weal* deſign'd,
Nor for his *honour:* yea, *our ſelves* vve may
Moſt juſtly blame, if he forſook the way
VVherein, he by the *Publike-Card* ſhould ſteer:
For, ſome of us thereto his *Tempters* were,
And, by our *ſervile Flatt'ries*, both made voyd
His firſt *Reſolves*, and our *own Hopes* deſtroy'd.
As, therefore, when GOD, gave the *Jews a King*,
He then, did by a dreadful *Thundering*,
And by a *great Rain* in their Harveſt time,
Declare that they had much diſpleaſed him;
So, peradventure, that *Storm*, which did roar
So univerſally four days before

He

He took hence our *Protector*, was intended
To ſignifie, that he is much offended
With all this *Land*, ev'n from him that's on high
Enthron'd, to him, who in the ſtreet doth lie :
For, not alone, high *Palaces* it rock'd,
But, alſo very dreadfully it knock'd
At ev'ry door ; and made a ſignal ſpoile,
In ev'ry *Shire* and *Province* of this *Iſle.*
Oh ! let us therefore ſearch out his *intent* ;
For, when he *ſpeaks loud*, there is ſomewhat meant
Deſerving more then ordinary heed,
Whereon (if ſleighted) miſchief will ſucceed.
He ſeldom, putteth forth a *dreadful Voyce*,
Save unto thoſe, whom nothing moves but *Noyſe :*
And, if that, wakes them not, nor makes them fear him,
The next time, they ſhall *feel* him, ere they *hear*
Let not a vain reſpect to *Worms* and *Duſt*, *(him.*
Make us to GOD, and to *our ſelves* unjuſt :
For, what he *acts*, and *how he doth proceed*,
We ought, in ev'ry *Circumſtance* to heed,
Whomever it concerns, and nothing hide,
Whereby he may be duly *glorifide*,
Or, *men reform'd.* Then, let us, ſince we may
Be dead to *morrow*, *hear his Voyce to day.*
We have had *many days*, wherein, he hath
Shewn *Mercy*, and forewarn'd us of his *wrath.*
Sometimes, in *Calm-ſtill voyces*, he doth ſpeak ;
Sometimes, in *whirl-winds*, which the Rocks do break :
As once 'twas ſayd to *Iſr'el* heretofore,
Then what he hath done, what ſhould he do more ?
We have had *many days*, wherein, we made
Both *Vows* and *Prayers*, which acceptance had ;
In them we made ſome ſhews of *penitence*
For that, which gave him cauſe to take offence,

And for an *Ahab-like humiliation*,
GOD, of his *dooms*, vouchſaf'd a mitigation ;
Yet, ſtill, the very ſame, our *Courſes* be.
Now, GOD, will have his *days* as well as *we*.
He hath decreed a time, wherein, he will
As we have done our *pleaſure*, his fulfil ;
And who can tell, how *ſlowly*, or how *ſoon*,
That, which he hath reſolved, ſhall be done ?
What look we for ? Lo, on a *day of note*,
Our *Shepherd*, our *Protector*, he hath ſmote.
A *Prince*, of whom our *own* and *neighb'ring Nations*,
Had great *proofs*, and far greater *expectations :*
Beyond his *ſet day*, if he ſpar'd not him,
How can we hope, he will defer our time ?
Who knows, but that, if it ſucceeded thus
With him in *one yeer*, *One yeer more* to us
May be as fatal, if we ſtill put off
Repentance, and at this *fore-warning ſcoff ?*
Protector, and ye *Counſellors of State*,
Be therefore wiſe, before it be too late :
Ye *Princes*, and ye *Judges* of the *Land*,
Learn, and obſerve what GOD hath now in hand:
And all ye *people* throughout theſe *three Nations*,
Take notice of thoſe dreadful *Viſitations*
Which are portended, that, they may be made
Quite voyd, and have *Effects* to make you glad.
Truſt not in *Riches*, for, they wings have got,
And, will flie off, when you ſuſpect it not.
Truſt not in *Earthly Power* ; for 'twill at length,
Break, and be ruined, by its *own ſtrength.*
Truſt not in *Princes* ; For you can of none
Have more hopes, then you had of him that's gone;
But, truſt him, who, doth no mans truſt deceive ;
Of whom nor *Death*, nor ought elſe can bereave ;
And,

And, vvho, nor *Love*, nor *Power*, nor *wiſdom* lacks
To finiſh, what for you he undertakes.
Think, and ſpeak ſoberly of him that's gone ;
For, he the *work* of GOD hath carry'd on,
So far as his appointed *Station* vvent ;
And, being but a *mortal Inſtrument*
Made of the ſelf-ſame brittle *earthen ſtuff*,
That others are, was not, of ſo much proof
Againſt the baneful Flatteries of thoſe,
VVho ſeem'd his true *Friends*, as againſt his *Foes*
In open Field, who could not act the part
Of ſuch as made their *Batt'ries* on his heart.
I look upon his *Failings* as mine own,
And neither whilſt he lived made them known,
(Nor will diſcloſe them further being dead)
But, that the *living* may be profited,
And that, GOD may be honour'd as he ought
By that which to remembrance ſhould be brought.
My *Conſcience* bears me witneſs that I know
No malice, in my heart againſt a *Foe*,
Much leſs againſt a *Friend*, vvhom I profeſt
To ſerve ; and vvho, to his *own Intereſt*
(In what he from the right-way did decline)
Did much more injury, then unto *mine*.
His *Words* and *Deeds*, were all the means I had
To know him by ; and what Reſult was made
By me thereon, I did ſince his deceaſe
Thus briefly in an *Epitaph* expreſs,
Which here I'll add, the *Cenſures* to prevent
Both of the *Flatt'rer* and *Malevolent*,
Who (in a manner) crucifie his *Name*,
Betwixt a *Glorious* and *In-glorious Fame*
As much as may be, to advance *ſelf-ends*,
And nullifie, what GOD, thereby intends.

The EPITAPH.

HERE Dead *He lies*; *who*, Living *here*,
Was Britain's *greateſt* Hope *and* Fear.
And, by what was on Him beſtown,
Had all His Equals over-grown:
His Predeceſſor's *Sins and our*,
Made way for Him to Soveraign Power;
By rendring that an Act of Reaſon
And Juſtice, *which had elſe been* Treaſon.
No Prince, *was ever heretofore*
More praiſed, *or* diſpraiſed *more.*
Advantages, *few ever won*
So great: None loſt ſo great a one.
This World *afford no* Pattern *can*
Which better ſhews what is in Man.
His Vertues, *were enough to do,*
So much as GOD deſign'd Him to.
He Failings *had: But, when liv'd any*
That had not every way as many,
If he (whilſt here abode he made)
Such Tempters *and* Temptations *had?*
Preſume *not therefore*; *but with* Fear
Minde, what you know, and ſee, and hear:
Yea heed, what GOD, and Men have done,
But judge none but your ſelves *alone*;
And aim in chief, how to increaſe
GOD's Glory, and the Publick Peace.

This *Change*, and failing of our Expectations,
In many ſev'ral Things, which have Relations
To

To Us and Him, forewarn us to purſue
Some ſpeedy Courſe, Confuſion to eſchew,
And fortifie our *Peace* : But, what to do
Few know, or vvhat vvill beſt conduce thereto ;
Nor ſhall know, till a *Parliament* convenes
To ſearch vvhat GOD, this *Prince*, & *People* means.
In order to their wiſh'd-for *Settlement*,
The *State* hath choſe another *Inſtrument*,
Whom G O D, hath in the room of *O L I V E R*,
Permitted to be his *Probationer*.
In Prudence, this *Expedient* they have us'd,
Leſt our *Confuſions*, growing more confus'd,
Might bring in *Anarchy :* And if they now,
Purſue vvhat GOD's, and *humane Laws* allow,
And ſhall not *Arbitrarily* proceed
Ought further, then *unqueſtionable Need*
Neceſſitates, till thoſe things on their *Baſis*
Are fixed, vvhich vvere thruſt out of their places :
It may in little time, conduce to that
Which *Men of ſingle Heart*, have aimed at.
But, *who*, or *what*, vvill henceforth be a Bar
To *Righteouſneſs*, the *Sequel* muſt declare,
And vvill make manifeſt, vvhat *Maſk* ſoever
It put upon an oppoſite Endeavour.
If he hath conſcientiouſly been choſe,
(Which none but GOD and his *Electors* knows)
Our *Peace*, by this *Prince*, vvill be further'd more,
Then by him vvhom vve vvrought vvith heretofore.
Although he brings not ſuch *A P P E A R A N C E S*
Either for His, or Our Advantages,
As did his *Predeceſſor* : for vve may
Finde thoſe *Defects* ſupplide another vvay ;
Yea, vvant perhaps, of what the former had
In ſome kindes, may to our advantage add.

Time

Time, oft diſcovers in a timely ſeaſon,
What cannot be till then diſcern'd by *Reaſon*.
Wiſe *Samuel*, fail'd in his conjecturing
VVhich of the Sons of *Jeſſe* ſhould be *King*.
A *Man of War*, now fitteſt for the *Throne*
Some thought; but, vve behold inſtal'd thereon
A *Man of Peace:* And if in his *Probations*
He bide the *Teſt*, he ſhall be to theſe *Nations*,
A *Fortreſs of Defence*, in ſpight of thoſe,
VVho, in his *Government*, ſhall him oppoſe;
Provided, vve obſtruct not *Providence*,
By perſevering in impenitence.
The *Supreme Title*, is on him confer'd,
And, by vvhat vvay ſoe'er it vvas acquir'd,
That, for the preſent vvith a *Soveraign Pow'r*
Inveſts him; and vvhatever we call our,
Is in his hands, vvith all th'Authority
VVhich *Scepters*, *Globes*, or *Crowns* do ſignifie.
And, of that Dignity he ſtands poſſeſt
(By GOD's permiſſive Providence, at leaſt)
Not that he ſhould Uſurp, or challenge them,
As due unto his *Fathers Houſe*, or *Him*;
But, being forfeited by our *Tranſgreſſion*,
Them, in his hands he hath by ſequeſtration,
To be ſecur'd there, till by *Penitences*,
A *Pardon*, be ſu'd out, for our Offences,
That, vvhat, by *Natures Law*, and by GOD's *Word*,
To us belongeth, may be then reſtor'd:
For, GOD, Almighty, to no other ends,
Such *Seizures*, by a Soveraign *Prince* intends:
Save when, on *wicked Nations* he beſtowes
A *wicked Prince*, for both their overthrows.
If to GOD's ends, he Quadrate his Deſire,
He, ſhall become, far greater then his *Sire*.

He

He ſhall do nobler things, then ere he did ;
More he ſhall *Conquer*, then he conquered :
Affairs, which he of whom vve are bereft,
Both *difficult* and in confuſion left,
He ſhall reduce to Order ; not alone
Subduing *Men* and *Realms*, as he hath done,
But conquer alſo, thoſe *deſtructive Evils*,
Which would deſtroy all, and triumph o'er *Devils*.
Nay, though he had been, either by his *Youth*,
By *Flatterers*, pretending zeal to Truth,
Or if he by a carnal *Hope* or fear
Of *Danger*, had been tempted to adhere
To thoſe *Deſigns*, which under fair pretences,
May, to the *Publick Rights*, do violences ;
Yet, if he ſhall conform to GOD, and them,
Whoſe *Love*, and *Counſel*, he ſhould not contemn ;
It ſhall (by much) a greater honour do him,
Then *Scepters*, *Crowns*, and *Thrones* can add unto him.
Yea, if upon the day of his *Probation*
He to the *Supreme Council* of this *Nation*,
(Aſſembled lawfully, and duly choſe)
Shall rather hearken, then give ear to thoſe
Who flatter him in ſecret ; they ſhall never
Forſake him, but his *Servants* be for ever.
It ſhall on him, confer more *Happineſs*
Then, I in words, am able to expreſs.
VVin him more *Love* then can by gold be bought,
Bring in more *Joy*, keep *Terrors* better out,
And (whilſt on Earth he lives) ſecure him more,
Then if each ſingle Souldier vvere a ſcore ;
And, were my Life, of value to be pledg'd
For that *Adventure*, it ſhould be ingag'd.
Contrary-wiſe, if he their *Lore* purſue
VVho will perſwade him, that all is his due

VVhich

VVhich he can graſp; or ſhall inſtead of *Law*
Imploy the ſword, to keep *Free-Men* in aw;
GOD, will ariſe; and none ſhall need to ſtrive,
A *Remedy*, by *Violence*, to contrive.
For if we vvait on him, and ſit but ſtill,
Submitting patiently unto his *Will*,
Our *Chief Oppreſſors* he will cauſe to be
Their own deſtruction, and ſo ſet us free.
Or, make our *Foes* our *Friends*, and back reſtore
All that was taken from us heretofore.
By ſuch means, GOD in former times releaſt
His People, who by *Tyrants* were oppreſt,
As doth appear, by that which did befal
In *Babylon*, and in th'*Egyptian-thral*,
VVhere, not a man made uſe of *hand*, or *tongue*
To free himſelf, by *violence*, from wrong,
Except by *Prayers*, which (although offence
It gives to ſome) is lawful *violence*.
And, by ſome ſuch means when GOD's time is come,
Our *Bondage*, we ſhall be deliver'd from.
GOD, hath a thouſand wayes, to break the *pow'r*
Of twentie thouſand *Tyrants* in an hour;
Yet, may prove many *Tooles*, till he finds *one*,
Or, *moe*, to finiſh what he hath begun.
If this turn Edge, he, peradventure may
Take thoſe again, that have been *flung away*,
VVhich being purged in *Afflictions Fire*,
VVill, now be pliable to his Deſire.
Their *Actings*, vvhom vve now impow'red ſee,
VVill ſhortly, evidently ſignal be,
Of what ſhall follow: But, I fear th'event,
VVill not produce a happy *Settlement*,
Till our *Truſtees*, Elected ſhall appear
For *Conſcience-ſake*, more then for *Belly-Cheer*,

Or

Or ſuch-like *by-reſpects* ; (by which we ſeem
To have our *Birth-Rights* in a mean eſteem :)
And, till, GOD, likewiſe, hath by Lot a *Voice*,
(As well as men) both in the future *Choice*
Of our *Protectors* ; and of others too,
Who muſt help act the work that's yet to do.
But, this will be no pleaſing Propoſition
To Avarice, Self-ſeeking and Ambition.

There's yet a *Signe* (to which things fore-expreſt
Relation have) more ſignal then the reſt,
Which, if it ſhall continue as it hath
Continu'd, will add *Vengeance*, unto *Wrath* ;
And, what vain hope ſoever, we may cheriſh,
VVe, with our *Prince* and *Government*, ſhall periſh.
GOD, where this grows predominant, deſpiſes
All Vows, Tears, Prayers, Cries and Sacrifices,
Faſts and Thankſgivings : For, he findes them all
VVhere this remains, but *Hypocritical.*
This is that *Signe*, which did in ev'ry Age,
Thoſe irrevocable *Fore-Dooms* preſage,
That introduc'd the *final Deſolations*,
Of all thoſe mighty *Empires*, *Kings* and *Nations*,
VVhereof there's little left now, but a Name,
Preſerv'd among us by an empty *Fame*,
For our *Examples :* This is that which ſhook
Their *Thrones*, their *Crowns* defac'd, their *Scepters* (broke :
Yet, this *Signe* is upon us, at this day ;
From us, with ſpeed, remove it LORD, away.

You look, as men expecting I ſhould ſhow
VVhat *Signe* that is. Good GOD! what do you know
If this you know not ? Do you not behold
That *Signe*, by what I have already told ?
Are you aſleep Friends ? have you neither *Ears*
Nor *Eyes*, that, undiſcern'd this yet appears ?

Do you not hear the *Groans* of Men diſtreſt?
The *Loud-loud Cries*, of thoſe who are oppreſt?
Nor what a *ſad Complaint* atteſted ſtands
This day, by many hundreds of their hands?
Have you not heard, how *Priſ'ners* do complain?
Nor ſeen what Tears are poured out in vain
By *Widdows* and poor *Orphanes?* ſee ye not
What vaſt Eſtates are by *Oppreſſors* got,
To their undoing, who their *Lively-hood*,
Their *Fathers*, *Husbands*, or their *Brothers* Blood
Loſt for the *Publick?* ſee you not how ſad
(Poor ſouls) they are? how lean, and how unclad?
Have you not heard a *Mercileſs-Decree*
Condemn the *Juſt*, and ſet the *Wicked* free?
Do you not ſee, that, hundreds of *Petitions*
Have many yeers made known Mens ſad conditions,
Without *Compaſſion?* and what diſ-regard
Befalls them, who have merited reward?
Obſerve you not, that they, who made complaints
Ev'n unto thoſe who are eſteemed Saints,
Finde them as ſenſleſs of their ſaddeſt moans,
As men hew'd out of *Blocks*, or carv'd in *ſtones?*
And, that *Hypocriſie* (in GOD's account
The worſt of ſins) is now grown Paramount?
Have you not ſeen *Blood*, as if water ſpilt,
And *Black Deſignes* with *Golden Colours* guilt?
Nor many *foul Offences* made appear
As if they *meritorious Actions* were?
Perceive you not, who joyning are together,
VVho *give* and *take Pow'r*, to and from each other,
To re-infringe our *Chriſtian Liberty?*
And, by pretending Zeal to *Piety*,
Or *Civil Peace*, advance the *Intereſt*
Of our old Foe, the *Seven-headed Beaſt*,

VVith

VVith his *Falſe Prophet?* and invented have
A *Grin*, both *Soul* and *Body* to inſlave?
Perceive you not, that *Importunities*,
VVhich made one from his Bed and Children riſe,
(And mov'd a *Judge*, who fear'd not GOD nor *Men*)
Prevails not now, as it prevailed then?
And, that, Mens *tender Mercies* are become
More cruel, then their *Cruelties* to ſome?
Nay, ſee you not, this *Signe* more ſignal made
By that, which our *Apoſtacies* now add?
And, that, this day, we do apparently
Stand guilty of the great'ſt *Apoſtacie*
From our firſt *Covenants*, *Vows* and *Proteſtations*,
Then ever could be charged on theſe *Nations?*
Obſérve you not, what fooliſh *Propheſies*
VVe take up? how, of *Fictions* and of *Lies*
VVe make us *Refuges*, as heretofore
They did, whoſe *Paper-Works*, we down have tore?
And how the lying Prophets and the *Prieſts*
Comply, to ſave their carnal *Intereſts?*
Have you not lately taken obſervation,
That *Laws* by groſs, have had a confirmation,
Of which there's nothing on Record, (or little)
To warrant them, except their *Names* or Title?
And heed you not what *Miſchieves* that abuſe
VVith ſuch-like, may inſenſibly produce?
VVell, GOD, forgive us all; for I believe
Theſe things you may apparently perceive.
But, if you ſhall make doubt, whether or no
It be, as I believe, or elſe, not ſo,
To GOD Himſelf, for tryal I'll appeal,
And, to the *People* of this *Commonweal*,
VVho, know what's done, and will not be afraid
To juſtifie what may be truly ſaid.

For, when this Signe is fix'd ; though men look high
Or big, it ſhews *Deſtruction* draweth nigh.
Yea, though the *Proud* may ſeemingly contemn
This *Signe*, it will impreſſions leave on them :
For, horrid *inward Pangs*, and *ſecret Dread*
VVill ſeize upon their Hearts, when this is read;
And that great *Storm* of Brimſtone, Fire, and Snares,
VVhich GOD, for men impenitent prepares,
VVill oft to minde be brought ; and waking keep
Their eyes, ſometimes, when they deſire to ſleep.
But to be plain (why ſhould there be a doubt
Of that whereof, Proofs need not to be brought ?)
I, ſee the want of *Juſtice* and *Compaſſion*
(The moſt apparent *Signe* of *Deſolation*)
So evident ; that, I, do boldly here
Before GOD, *Men and Angels*, witneſſe bear
That our Oppreſſions are at this day more
Then ere I knew them at one time before,
Since firſt I knew the world; though I have been
No ſtranger where mens actings beſt are ſeen ;
And, where I ſaw (for their and our Offences)
Six *Parliaments* cut off by *Violences*,
Or by untimely ends, within the ſpace
Of theſe laſt twenty years, and ſomewhat leſs :
Yea, though I've ſeen *two* Governments arow
Deſtroyed for *Injuſtice* ; and ſee now
A *Third* indanger'd ; which thus makes me ſpeak,
And like the Son of *Crœſus*, forth to break
Into expreſſions beyond Expectation,
To make men ſeek their timely Preſervation.
For this *Signe* is ſo fatal, that unleſs
It quickly be remov'd by *Righteouſneſs*
And *Brotherly Compaſſion*, we ſhall never
Enjoy that Peace for which we do endeavor.

Some

Some, naytheleſs, will judge me worthy blame
And puniſhment, thus to diſcloſe the ſhame
Of this my *Nation* ; and, I ſhould confeſs
That for ſo doing, I deſerv'd no leſs,
If *Malice* had inclin'd me thereunto ;
Or, if I ought have aggravated ſo,
That it exceedeth *Truth* ; or, if o'er-blown
Theſe *Crimes* had been, unleſs by me made known.
But, 'tis not ſo, nor ſo ; And, if he may
Deſerve the Rod, who doth but write or ſay
What is miſ-done, (and ſpeaks it with intent
Thoſe Miſchieves which may follow to prevent)
What merit they, who act them without care
Of what ſad things, they certain Symptomes are ?
That this bears Date the laſt day of *December*
In *ſixteen hundred fifty eight*, remember ;
And, that a *Reconcilement* be before
VVe have provok'd GOD's Patience, one yeer more ;
Left, I *my ſelf*, be made another *Signe*
Of what the former *Symptomes* pre-divine.
For, thoſe *Confuſions* VVhich diſtract this *Sate*,
Are typified in my *outward Fate*,
And printed on me, by that violation
Of *Juſtice*, which defiles this Generation.
They ſeem to have enough in outward ſhow,
To bear their *Port*, to pay the Debts they ow,
And for the future a ſufficiency :
So alſo, if I had my Right, have I.
As (notwithſtanding this) with much ado
They, now ſubſiſt : So, fares it with me too.
As, at the preſent, their *Expences* be
More then their *Incomes* ; So it is with me.
They have more *Foes* then *Friends* ; And much I am
Deceived, if I may not ſay the ſame.

My

My *Foes* and *troubles* in another year
May ruine me ; and ſo will theirs I fear
If he on whoſe aſſiſtance I depend
Prevents not what their Foes and mine intend,
Before another yeer wheels round, I may
Enjoy an *outward Peace* ; And ſo ſhall they
If they embrace the means, that will be ſhown,
And, follow not *Devices* of their own.
Yea, that perhaps, which will to them betide,
Shall in my *Lot*, be firſt *pretypifide.*
If *timely Juſtice*, be vouchſaf'd to me,
By *timely Mercies*, they reliev'd ſhall be :
If I, permitted am to be deſtroy'd,
Their *Power*, may not long after be enjoy'd :
And GOD ſo much incenſed may appear
(As with the *Jews* once) that, he none will hear
But for himſelf, who ere from thenceforth ſtands
Within the *Gaps*, to keep Plagues from theſe Lands.
Thus, in plain language, and in homely Rimes
You have a brief Character of theſe *times*,
Made on a *ſleight occaſion* ; to awake
The drowzie ; that more heedful, it may make
Men heedleſs ; and him to be ſomewhat wiſer
Who is not of *good Counſel*, a *Deſpiſer.*
A *Souldiers dream*, but of a *barly-Cake*
Told to his fellow, when he did awake,
And Spirited with his *Interpretation*,
Produced an *Effect*, worth obſervation ;
And ſo may this, although to ſome, it ſeem,
No better then a ſilly Souldiers *dream.*
I'll add no more (though much more add I might)
For, here will be too much for them to ſleight,
Who, in thoſe *Flatt'ries*, much more pleaſure have
That ſend them with diſhonour to the *Grave*,
Then

Then in plain ſpoken *Truths*, which would to them
Have brought *ſalvation*, if embrac'd in time.
And here, will be enough to ſtartle ſome,
To ſtir up others, till th'*Alarum* come
To ſuch a *number*, as may then ſuffice
To make a *reconciling Sacrifice.*
Unleſs we *Sodom-like*, ſtand unreform'd
Until with *Fire and Brimſtone*, we are *ſtorm'd.*
This SALT, made out of SALT, I took occaſion
To boyl up, for the ſervice of my *Nation*
To this height, as conceiving it was meet
To keep what's yet *unputrified* ſweet,
And thoſe corrupted humors to expel
Which in GOD's noſtrils have an evil ſmel.
I hope, men will not throw it in mine eyes,
Neither ſo univerſally deſpiſe
Theſe timely *warnings*, that they ſhall by *none*
To good effect, be read, and thought upon :
And, if but *two or three*, ſhall thereby gain
Some benefit, I have not loſt my pain.
Mine be the ſhame, if I, hereby to him
Intend diſgrace, whoſe *Verſes*, are my *Theam.*
I did but thus, his *Mercury* calcine
For *Phyſick* ; Let him do as much by *mine* ;
And, if, ought from my *failings*, he deduce
Which may to others, be of wholſom uſe,
I, ſhall be pleas'd ; becauſe, what loſe I may
In one kind, will be gain'd another way.
But, if he hath, ſo generous a minde
As to believe he hath, I am inclinde,
He will return me thanks, that I have us'd
To no worſe purpoſe, that which he hath mus'd.
Yea, and rejoyce, that, what in ſport he writ,
This needful *premonition* did beget.

When

When I had pen'd this, and o'erview'd the ſame,
Therewith conſid'ring what a worm *I am,*
What they *are, who, offence thereat may take;*
What miſconſtructions, Prejudice *may make;*
With what ſcorn *and* contempt *it may be read;*
And, having therewithal conſidered
That, I, am one adhering to no Faction,
To give me countenance in ſuch an Action.
Nor having in my ſelf, pow'r to defend me,
From Injuries, nor Patron *to befriend me;*
It quail'd my Courage; *and I'll not diſſemble,*
It made my heart *ake, and my* Fleſh *to tremble.*
And I had hid my Talent *in the ground,*
Unleſs, a timely Cordial *had been found.*
But, he who gave it, my faint heart reviv'd;
From him, new Reſolutions *I receiv'd,*
Wherewith confirm'd, my Soul *to him addreſt*
Such Muſings, *as are next, in* Words *expreſt.*

LORD GOD, if, to thy *glory,* this may tend,
Give it, ſome way a *Paſport* to that end,
And ſet thy *Imprimatur* thereupon;
For, *Thou haſt done* it, if it be well done:
If it be ſuch, as will not honour thee,
'Tis *mine,* and as *mine,* let it ſmother'd be.
I feel a *ſtrong perſwaſion,* in my minde,
That, hereunto, I was by thee inclinde
And, that, there may be ſomewhat more expreſt,
Whereby, *thine,* and the *Publike Intereſt*
May be advanced; which if it be ſo,
And, thou ſhalt pleaſe, to call me thereunto,

By

By giving me a *Spirit*, that may fit
So weak an *Agent*, to adventure it,
I'll proſecute it home, although it ſhall
Coſt all, which in this *World*, I *mine* can call.
I have been ſubject to ſome Heſitations,
Through pity, to thoſe dear and near *Relations*,
Which thou on me beſtow'dſt ; and thereby, have
Loſt much, which by that means, I thought to ſave,
To make me take more heed, *by*, and *from whom*
All things that ſhall advantage me, muſt come :
Them, therefore, henceforth, I reſolve to truſt
To thy diſpoſal, whom, I knew ſo juſt,
That, thou of thoſe, unmindful canſt not be,
Who truly place their *Confidence* on thee :
And, now to fix in me, a *Confidence*
For time to come, upon thy *Providence*,
By thoſe *Experiments*, which I have ſeen,
I will confeſs, what *thou*, to *me* haſt been.
So univerſally thou doſt extend
Thy *Love*, that, all men it doth comprehend,
Who ſhall not wilfully reject thy *Grace*,
When thou, to them ſhalt offer an *embrace* ;
And, all things doſt vouchſafe, which may enable
To *honour thee*, or make *life comfortable*,
So far, as we may *carnal things poſſeſs*,
Without obſtructing, our *chief happineſs*.
To evidence this *gratiouſneſs* of thine,
No *living mans experience* outgoes *mine :*
For, ev'ry *Faculty* of mine hath heard
Thy *wondrous Mercies*, thereunto declar'd
In its *own language*, to th'intelligence
As well of every *Paſſion*, and each *ſenſe*,
As of my *Reaſon* ; ſo, that I can ſay
They have to me, abounded ev'ry way.

For ſince I knew the *World* (ev'n ever ſince)
Thine, *extraordinary providence*
Hath watched over me; and, I, from none
Have had *ſubſiſtence*, but, from thee alone;
Or, by *thoſe*, whom no *temporal Relation*
Could move thereto, without thine Invitation;
Kind'red have been to me, in *wants* and *dangers*,
If not my Foes, at beſt, more ſtrange then *Strangers:*
And, not the ſmalleſt portion of my *wrong*
Hath from their *malice*, or their *envie* ſprung.
Few have been more Cenſorious of my *ways*,
Or, apter to believe what *malice* ſays.
That, which my *ſecret Foes* deſigned had,
To ruine my eſtate, thereto did add;
And, through thy *mercy*, more unto me gave
Then ere I got, by all the *Friends* I have.
Friendſhips acquired by mine own endeavor,
And, all my *own works*, have been fruitleſs ever;
Except it were, to bring thoſe *troubles* on me,
Which have no leſs then *twice* or *thrice undone me*,
And made work for thy *Mercy*. *Thrice*, thou haſt
Redeem'd me, when in Priſon I was caſt
By *Supreme Pow'r*; and freed me without *ſhame*,
When I was threatned, by the voyce of Fame
With loſs of limb and tortures, and knew none
On whom I could rely but thee alone.
Through *dangers*, into *ſafety*, thou haſt led me;
And, when I wanted meat, by *Ravens* fed me.
Twice, nigh as poor as *Job*, I have been made;
And ev'ry time, that, which was loſt, I had
To me returned double; without cheating
The *Common-Wealth*; or private men defeating,
Of what to them belonged; Nor, by *wiving*,
(Which is to ſome, a ſudden way of thriving)

Was

Was my *Eſtate repair'd*; nor thereunto,
Did I, by fawning upon *Friend* or *Foe*,
Add ought; nor ever had a *Legacy*
To me bequeath'd, theſe *loſſes* to ſupply;
But, by ſuch *means*, that, if I ſhould declare it,
Few would, perhaps, believe it, when they hear it.
For, I confeſs, that I my ſelf do wonder,
When *paſt*, and *preſent things*, I duly ponder,
In what great *Wants*, I, without *Want* have liv'd,
And under what *Oppreſſions*, I have thriv'd.
This makes the World, which hitherto hath grutcht
That, I, with what is hers ſhould be enricht,
(As many think I am) to wonder more
How I, whom ſhe intended to keep poor,
Subſiſt in her deſpight, then, how all they
Grew *wealthy*, who were *beggars* tother day:
And from her ſight, thy *Bounty*, being hid,
She thinks, I thrived, as her *Servants* did.
And, leaves no means unpractis'd, to deſtroy
That *Competencie*, which, I yet enjoy.
When to be thought *poor*, it may do me ſhame,
(Or, make me poorer, then ſhe thinks I am)
She taketh all occaſions, then, to ſay
That, *more I owe, then ever I can pay.*
When to be deem'd *rich*, may deprive of that
Which is my *due*; ſhe *trebles* my *Eſtate.*
But to prevent the *miſchief*, which thereby
Had elſe enſude, thou ſent'ſt in a *ſupply*;
And, always, haſt enabled me, at leaſt
To bear the weight, wherewith, I was oppreſt.
Thou, likewiſe, kept'ſt me without ſhame of face,
Maugre *Detractions*, malice, when *Diſgrace*
Was *then*, and *there* intended, where it might
With moſt *diſparagement*, on me alight:

And though but few, more ſcandaliz'd have been,
Few, of my *Rank*, have liv'd in more eſteem.
Thou, from the violence of great *Oppreſſors*
Of *Pietie*'s, and *Friendſhip*'s, falſe Profeſſors
Haſt often ſav'd me; yea, and from the Rage
Of thoſe, to whom, I long ſince did preſage
VVhat they, and I, ſaw afterward inflicted,
According as my *Muſes* had predicted;
And, they, who then, for that, at me did rave,
Have many yeers, lain quiet in the *Grave*.

In that great *Peſtilence* (whereof no time
Hath mentioned the like, in this our *Clime*)
Thou did'ſt preſerve me, when on ev'ry ſide,
In ſhort time, many *twenty thouſands* dide,
Though underneath the ſelf-ſame Roof I lay,
VVhere many by that *Plague* were took away,
That I might leave that *Judgement* on record,
To them who were reſerved for the ſword:
And when the *Sword* was ſent his work to do,
From that, thy *Mercy*, did preſerve me too.

Thou haſt, moreover, from the menacing
And dreadful Wrath of an *incenſed King*
Deliver'd me, without a *Mediator*,
Or back receding in the ſmalleſt matter,
From *Truths* aver'd. Thou from th'unjuſt intent
Of *Evil Members* in a *Parliament*
Did'ſt *twice* preſerve me: and, all thoſe *Neglects*,
Of *Juſtice*, and thoſe other ſad effects
Which I have ſuff'red, Demonſtrations be
VVhat, *moſt men are*, and what *thou art to me*.
Nay (which is more then this) thou haſt, thereby
Not onely ſhewn to me the Vanity
Of *other men*; but alſo, made mine *own*
Deficiencies unto my ſelf, more known:

And

And both my *Sins* and *Follies* to appear
More my advantage, then my *Vertues* were :
For, thoſe things, which the *Devil* to undo me
Deſign'd ; and whereto *Fleſh* and *Blood* did wo me,
Thou mad'ſt to be a means of *Preſervations*
From thoſe, and alſo, from the like *Temptations* ;
And all the *troubles*, which the world brings on me,
With thoſe great *Injuries* which have been done me,
(Inſtead of harming me) have in the Duſt
But tumbled me, to rub away the Ruſt ;
Or been a neceſſary *Diſcipline*,
To fit me for thoſe *Services* of Thine,
VVhich elſe had been omitted to this day ;
Or, if done, not ſo done, as now they may :
For which my Soul out of that Duſt doth raiſe
A Voice, in *Hallelujahs*, to thy *Praiſe*.

Yet leſt, theſe thy *great Mercies*, might at length,
Prove ineffectual, by that little ſtrength
VVhich is in *Fleſh and Blood*, if they vvere quite
Depriv'd of that, wherein they take delight ;
THOU, who know'ſt vvhat defects are in *mans nature*,
(And therefore art indulgent to thy *Creature*)
Haſt graciouſly been pleas'd to intermingle
VVhat might diſtaſte, or be unwholeſome ſingle ;
So temp'ring *ſweet* vvith *ſow'r*, that I by neither
Might *harm* receive, but *Good* from both together :
And, vvhereſoe'er I live, doſt ſtill provide
To *neighbour me*, one of the *Sons of Pride*,
To make me vvatchful, and conſider vvell
VVhere I yet am ; and, *among whom* I dwell.

To me, Thou likewiſe haſt vouchſaf'd a ſhare
In vvhatſoever *Pleaſant* doth appear
To men of all *Degrees*, vvho grow not *mad*
Or *drunk*, by thoſe *Delights*, vvhich they have had :
For,

For *Poverty* and *Sorrow* have to me
Made *Common things*, more pleaſureful to be
Then their *chief Dainties*, vvho to that are born
VVhich muſt be *won* by others, ere 'tis *worn* ;
VVho have but ſuch *Enjoyments* at the beſt,
As they, who come full gorged to a *Feaſt*.
Yet, when of thoſe *Delights*, I am bereav'd,
By whoſe enjoyment, I content receiv'd ;
They leave not, (when departing I do finde them)
A *Bitterneſs* upon my Soul behinde them ;
But, give the better appetite to thoſe
Whoſe taſte, and pleaſure, I ſhall never loſe :
And LORD, it flows from thy *great Mercy*, too,
That, *fleſh and blood*, ſhould willingly forgo
What *conſtitutes themſelves*, to place *affection*
Upon an *inconccivable Perfection*. (bin,
Though, (as Thou know'ſt) the world my *Foe* hath
And, would afford me little ſhare therein ;
A *Portion* I have alſo, there acquir'd
By thy *Free-Grace*, more then I once deſir'd :
And vvhen I coveted more to poſſeſs,
(Though by a lawful meanes,) thou mad'ſt it leſs,
To minde me, that, nought will with me indure,
Save what by Thy meer *Bounty*, I procure.
If, therefore, it be loſt, confeſs I muſt
That, Thy permiſſion of it will be juſt ;
And, with contentment, I will let it go,
Though all the reſt, be taken from me too :
For, I moſt covet thoſe things to enjoy,
Which neither I, nor others can deſtroy :
And, though ſometime, Thy *Cup* imbitter'd be,
By thoſe diſtempers vvhich remain in me,
I take it, naytheleſs, with true *Thanksgiving*,
And vvould not change my *Lot* with any living.
Though

Though out of *Levity* and *Cuſtom*, too,
I, ev'ry day, think, wiſh, and ſpeak, and do
Like other *fooliſh Men:* yet, if I know
Mine own Mind, though Thou vvould'ſt on me beſtow
All I could vviſh, for vviſhing; I vvould vvave
That *Grant:* and onely ask of Thee to have
VVhat Thou vvilt; and that Thou vvould'ſt take away
My *Self-will*, though my *Life* upon it lay:
For nought I now deſire, to *have* or *be*,
But what may be beſt pleaſing unto *Thee:*
And, if this *temper* could be ſtill retain'd,
Men vvould believe, vvhat they, yet, think is fain'd.
To fortifie my *Faith*, and that deſire
VVherewith, at preſent, Thou doſt me inſpire,
Thus of thy Mercies paſt, I have in part
Confeſſion made: and, if I know my heart,
I durſt not them before Thee thus aver,
VVho knoweſt all things, if untrue they vvere.
Yet, pardon my *miſtakes*, if any be,
And, make, what I conceive thou art to me,
A *Pledge*, of what thou wilt be, to mine end.
Above all other *Enemies*, defend
And, ſave me from *my ſelf:* For, *World* nor *Devil*,
Can then inflict upon me any evil,
That ſhall deprive me of ought *tranſitory*,
Which may advance my *welfare*, or thy *Glory*.
Next to my *ſelf*, my *ſecond-ſelf*, and *They*
Who ſprung from *us*, do ſtand moſt in the way
To hinder me, in that, whereto, my *minde*
Perſwadeth me, it is by thee inclinde:
For, my reſpect to them, I muſt confeſs,
Oft, makes me guilty of *faint-heartedneſs*.
Oh! be ſo merciful to *them* and *me*,
That, neither of us, may a Grievance be

Unto

Unto each other, in vvhat doth pertain
To Thy *Affairs*, whilſt vve on Earth remain ;
Or make us, vvith Reluctancy, to spare
Our ſelves to ſerve Thee ; Or, vvhat is more dear
To either, then *our ſelves:* But, give each other
To thee, that we in thee, may live together
VVhen we are called hence, and timely know
Our *Bliſs* conſiſts not in things here below.

I know, Thou art vvell pleas'd it ſhould be thus,
And that, hereto Thou wilt enable us :
For, though I feel them, to be ſomewhat neerer
Unto my *Fleſh*, Thou to my *Soul* art dearer ;
And, as thou gav'ſt them vvhen they vvere deſir'd,
I'll back return them, vvhen they are requir'd,
VVith mine *own Soul* to boot : Do not diſpiſe
This All ; For, in theſe, *All*, I ſacrifice.

To Thee, for theſe *Relations*, I am Debter,
Then vvhich I know no man enjoyeth better,
VVho meriteth ſo little the poſſeſſing
Of any extraordinary *Bleſſing*.
Yet, if thou haſt a *Work* to call me to,
By which, I may my *Self*, and *them* undo,
I'll undertake it, ſo, Thou ſtand but by me,
And ſhalt thereto, with *needful Pow'r* ſupply me.
Yea, though Thou ſhalt no more Thy *Bleſſings* double
As heretofore ; but waſte away in trouble
(By multiplied *Sufferings*, *Wants*, and *Grief*)
The remnant of my, yet, prolonged Life ;
I am reſolv'd, that, I will never more
Thereat, repine again, as heretofore :
But onely pray, my *Sins*, may be forgiven,
Believe, and *love*, and ſeek my *LOT* in Heav'n.
LORD, keep me in this minde ; and then, let MAN,
World, *Fleſh*, and *Devil*, do the worſt they can.

Sar-

Sarcaſmus Ænigmaticus.

Hereto is added the following *Riddle*, with the occaſion of compoſing it, as neither altogether impertinent to what precedes, nor to what is counſelled by this Portion of Scripture;

Anſwer a Fool, according to his fooliſhneſs, leſt he be wiſe in his own conceit, Prov. 26. 5.

AS well, to *Foes*, as *Friends*, I thought it fit
To ſhew this *Poem*, ere I publiſh'd it,
Becauſe a *Foe*, ſometimes, lets fall a word,
Which (heeded well) more *Caution* may afford
Then *friendly Cenſurers:* And, to that end,
When I to ſome had read what here is pen'd;
By them, propoſed *jeering Queſtions* were,
Fit for no Anſwer but by *Counter-jeer*.
Yet I will Anſwer them, when unto me
This following RIDDLE, ſhall unriddl'd be.

WHat *may that be, which, when it is* Expreſt
Is moſt Unknown? *Is* Worſt, *when 'tis at* Beſt?
And when it is at Greateſt, *then 'tis* Leaſt?
'Tis Black and White, Red, Yellow, Blew and Green;
Yet, Underſtood, Felt, Smelt, Heard, Taſted, Seen;
Neither now is, *nor* ſhall be, *nor* hath been.

I To

To any one, who tells me what it is,
That's anſwerable ev'ry way to this,
I do engage; and thereto ſet my hand,
To tell him any thing he doth demand.

George Wither.

ERRATA.

PAge 1. line 20 for *Vines*, read *Pines*.
Page 9. line 25. for *Super-added*, read *Superſeded*.
Page 18. line 32. for *becauſe*, read *became*.
Page 22. line 8. for *all*, read *of*.
Page 23. line 11. for *puff'd*, read *paſs*.
Page 24. line 14. put out *or*.

A

A *bitter-ſweet* Paſsion of the Soul,

Expreſſed in

A HYMNE to GOD.

By

The ſame AUTHOR.

MY *dear, my gracious GOD!*
From me Thy Face, *why hideſt Thou?*
Oh! why is Thy aboad
So far, *ſo* long, *removed now?*
See, how alone
(*Now Thou art gone*)
And helpleſs, I am left;
Of ev'ry thing
That joy may bring,
Heed, how I am bereft.

2. *I, who but lately ſeem'd*
Of many Friends *belov'd to be,*
And ſo of ſome eſteem'd,
As if their Souls *had liv'd in me*;
(*Though, nor neglect,*
Nor diſ-reſpect,
Of them deſerv'd I have)
Am now, forlorn
As one unborn,
Or lodged in his Grave.

3. *The lovely* Defart-Owl,
Which dares not fly abroad by Day ;
That perfecuted Fowl,
For which the Fowler *Snares doth lay* ;
Is not hipt *at*,
As I, of late,
By Wag-Tayls, Dawes *and* Crows.
Nor hardlyer ſcapes
His Gins and Traps
*Who ſeeks her overthrow*s.

4. *For, when with ſome* Delight,
My heart began on Thee to muſe,
This World, *forſook me ſtreight* ;
And, ever ſince, doth me abuſe.
To Hate *and* Scornes,
Her Love *ſhe turns* ;
Her Friends, *my* Foes *ſhe makes :*
What ſland'rous Lies
She can deviſe,
Of me, ſhe faines, and ſpeakes.

5. *And, now, with Vaunts and* Brags,
That, ſhe, on me, aveng'd *appears ;*
From me, her gaudy Rags,
With all her Gifts, *away ſhe tears :*
And not content
So to have rent

What

What was by her beſtown,
She would bereave
(*With what ſhe gave*)
Thoſe things, that are mine own.

6. *She doth corrupt my* Friends,
My Wrongs and Sorrows to increaſe;
Job's Comforters *ſhe ſends,*
To make more grievous my Diſtreſs:
To mind ſhe calls,
Things true *and* falſe,
Which may my Peace *impair*;
With whatſoe'er,
May make me fear,
And, let in Black Deſpair.

7. *Not thoſe* Defects *alone,*
For which, ſhe juſtly me ſuſpects,
(*Or* Duties *left undone,*)
To my Vexation, *ſhe objects*;
But, doth deviſe
How, ſhe likewiſe
May to my blame pervert,
What I deſign'd
With upright minde,
And ſingleneſs of heart.

8. *And*

7. *And, (which augments my care)*
My Selfneſs *oft with her conſpires,*
Which ere I am aware
Lets in falſe Fears, and vain deſires;
Which, taking part
Againſt my Heart,
Therein ſuch Tumults make,
That, ſometimes, they
Bear Spoiles *away,*
And, cauſe my Faith *to ſhake.*

9. *Yet this affrights me more,*
Then all their Malice, Force *or* Guile;
Thou, though I Thee implore,
Stand'ſt by, as Newter, *all the while.*
What ſhe hath done
Thou look'ſt upon,
And, knowſt what they intend;
Yet letſt them ſtill
Purſue their Will,
As if Thou wert her Friend.

10. *Oh!* whither *or to* whom
Can I for Health or Comfort fly?
If thou, my Foe *become,*
Whereon, henceforth, ſhall I rely?
I hope may have
That in the Grave
Immortal

Immortal Life *may be*;
And finde as well
A Heav'n *in* Hell,
As Joy *in ought ſave* Thee.

11. *But, LORD, though in the dark,*
And in contempt, thy ſervant lies;
On me there ſhines a Spark
Of Loving-kindneſs *from Thine eyes:*
Yea, though without
(Quite round about)
I am inclos'd with Sin,
Increaſing Foes,
Fears, Wars, *and* Woes,
Thou, Peace, *preſerv'ſt* within.

12. *For, when I looked on*
Thoſe Terrors *which begirt me round,*
I thought, Thou had'ſt been gone,
Becauſe no outward Hope *I found.*
Yet hid Thou *wert*
Within my Heart,
Still preſent, all the while.
And my late Fear
Doth falſe appear:
For, now I ſee Thee Smile.

FINIS.

1661.

The Priſoners Plea.

[Hazlitt, No. 79.]

THE

Priſoners Plea:

HUMBLY OFFERED
IN A
REMONSTRANCE;

With a *Petition* Annexed, To the *Commons* of *England* in *Parliament* Aſſembled;

By *GEORGE WITHER*:

Falſely charged to have compoſed a *Lybel* againſt the ſaid *Commons*, and therefore now Priſoner in *Newgate.*

It containeth alſo, many *Interjections* not to be deſpiſed; As alſo a Colateral *Corolary*, of publick Concernment; and in particular touching

The BLOOD-SHED,

Whereinto *God* is now making Inquiſition.

2 Cor. 12. 9, 10. *My ſtrength is made perfect in weakneſs; for when I am weak, I am ſtrong. Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in Perſecutions, and in diſtreſſes for the ſake of* Chriſt, and a good Conſcience.

LONDON, Printed in the Year, 1661.

A Coppy of the Letter to the *Speaker* of the Houſe of *Commons*, wherewith the following *Remonſtrance* was ſent to the ſaid *Commons*.

SIR,

I *Was committed to* Newgate, *as a* Lybeller *againſt the Houſe of* Commons; *Therefore, to Vindicate my ſelf from that Aſperſion, and to intimate ſome other things pertinent to their Conſideration, I humbly deſire, you, to preſent thereto, the* Remonſtrance *and* Petition *herewith ſent; which I neither hope nor deſire ſhould be totally read in the* Houſe *to the interruption of* Publick Affairs, *but peruſed rather, by the* Members *thereof at their beſt leaſure. I ought not to have been longer here detained, by the* Warrant *for my Commitment hither, then untill your next meeting after the Date thereof, but ſhould have been transferred into the Cuſtody of your* Sergeant at Arms, *who it ſeems is not willing to be troubled with me; And, indeed I cannot blame him, in regard I am ſo poor, that I am likely to be a burthen unto him without profit, as I may be perhaps, henceforth to him alſo, who is now my* Jaylor. *I was once your* Clyent, *and you my* Patron; *but, you are now engaged to ſpeak rather againſt me, then for me: yet, you may*

may be Pius Inimicus, *which is much better then a* falſe Friend: *and will think peradventure, when you have peruſed my* Remonſtrance, *that I am fitter for an* Hoſpital, *then for a* Priſon. *I hear many ſay, you can ſpeak well; And I ſhall ſay ſo to, if you can find in your heart, a* Motive, *to ſpeak a good word for me in ſeaſon; and it may perchance do you ſome honour; for, Age, Poverty and decay of health have rendred me an object of Compaſſion, being at this time ſo utterly diſpoiled of all (yea and of more then all) that I am likely here to periſh, unleſs God (as he hath hitherto done) ſhall extraordinarily provide for me. If by reaſon of* Publick Affairs, *your* Houſe *be not at leaſure to take me into conſideration, it would be one Act of* Charity, *to commit me to the cuſtody of ſome Perſon (ſuch a thing having been heretofore done) who is able to lodge and feed me at his own charge.* If *my parol might be taken for my appearance when it ſhould be required, I would inviolably keep my word; but, indeed I know not where you will certainly find me when I ſhall be delivered from hence; for, ſo God help me, as I yet know not where I may then reſt my head, within Walls and under a Roof, unleſs it be in a* Church-porch, *or ſome ſuch place. Do, as God ſhall incline your heart; for, this is really the preſent Condition of,*

Sir, your Friend and ſervant,
Geo. Wither.

The Priſoners

Plea For His

VINDICATION:

Humbly offered,

To the Honourable *Commons* of *England* in *Parliament* Aſſembled, in a *Remonſtrance*, with a *Petition* annexed; by *George Wither*, Priſoner in *Newgate*, under pretence of Lybelling againſt the ſaid *Commons*.

Proverbs 18. 13.

He that judgeth a matter before he hears it, it is ſhame and folly unto him.

HONOURABLE,

THough I am numbred among Male-factors, and ſome think me (as *Ahab* did *Elias*) to be one of thoſe who troubles *Iſrael*; I have honeſtly endeavoured to ſerve God and my Country, even in thoſe actings, which are ſuppoſed *Criminal*; and perhaps may have

have, yet, ſomething to do, wherein I may be further ſerviceable in my *Generation*. Therefore, feeling my health impaired by being above ſix Months without hearing, ſhut up in a cloſe Priſon, deprived of thoſe conveniencies and neceſſaries which my Age and condition require; I think it my duty whilſt I have ſome ſtrength left, to uſe the beſt means I can, to preſerve my *Life* for his ſake who gave it (though I have little cauſe to value the ſame for its own ſake) being confident whatever hardſhip ſhall attend it, that he will permit no more to be impoſed on me, then he ſhall render conduceable to his Honour, and make me able to bear. Our late Epidemical diſtempers, have reduced me from a conſiderable Eſtate, to be much leſs worth then nothing, and if thoſe bluſterings had hitherto continued which ruffled about me, before, and when thoſe *Papers* were ſeized, for which I am confined; doubleſs, the *Flouds* had ere this time overflowed my ſoul, or the ſtream ran ſo ſtrong againſt me, that it had been impoſſible, I ſhould have landed a *Remonſtrance* within your threſhold, with hope of acceptation; and what may be now done I am uncertain; nevertheleſs, you being again aſſembled, whom I am ſuppoſed to have Scandalized, (and long time elapſed without Proſecution, ſince the limit of my confinement hither by Warrant) I conceive your diſpleaſure (if you be diſpleaſed with me) to be ſo moderate, that I am emboldened to offer my ſelf to your remembrance, and to make my defence by this *Addreſſe*; whereto, if you pleaſe to vouchſafe Audience, a few minutes with patience, it may peradventure, ſave you the expence

expence of many dayes hereafter, with ſome other advantages to boote; and though the length of it threatens tedioufneſs, it may prove as well worth your hearing as moſt Cauſes, ten times longer in pleading, when *Friends* are made, and great *Lawyers* Feed. I ſhall be hopeful alſo that this will come the more ſeaſonably to move your compaſſion, becauſe it coming ſo ſoon after your late *Commemoration* of the greateſt favour vouchſafed by God to the *Humane Nature*; and in regard the deliverance of an *Innocent* out of Priſon, may be as allowable at a *Chriſtian Feaſtival*, as Liberty was to a Murtherer at the *Jewiſh Paſſeover*.

I am, and have alwayes been (however miſrepreſented) ſo true a lover of the *Publick Peace*, that I was never deſignedly active in pulling down, or ſetting up any *Supream Power*, or delighted in defaming thoſe who are in *Authority*; nor purpoſely falſe to any, though I have been accidentally diſſervicable to ſome (when the appearances of *Supremacy* were ſhared among them who were a medly of *true Friends*, and *Traytors* to *God*, *King* and *People*, when many in the late *Diſſenting Parties* were in Profeſſion and Action ſo fallacious; their *words* and *deeds* to each other, and to themſelves, ſo repugnant, that few knew in whom to confide; and when *wiſer men then I*, were guilty of many failings) for, knowing that all *Power*, exiſts by Gods *Grace* or *Permiſſion*, I ſtill ſubmitted conſcientiouſly to that which was moſt viſible in being, not queſtioning how it was obtained, how juſtly or unjuſtly executed, or whether it favoured ot diſfavoured me in my

own Particular; but continued in *Active* or *Paſſive Obedience* thereto, whilſt it could protect it ſelf; endeavouring ſuch things onely, as according to my underſtanding, ought in my *place* to be done, and which might beſt conduce to preſerve the *Government*, in Righteouſneſs to Gods Glory and their welfare, for whoſe ſakes *Powers* and *Governments* were firſt given and Ordained: For, (how mean ſoever their *Places* and *Faculties* are) all men are obliged to ſerve in their *Generations*, with ſuch *Talents* as are beſtowed upon them, though they ſhall be Maligned and Perſecuted for their labour. In proſecuting this duty (though performed with much negligence & vanity) God hath now preſerved me about 50. years in being a *Remembrancer* to my ſelf and others, of ſuch things (after a *Poetical mode*) as I conceived pertinent to our *Publick* or *Private Welfares:* And *Poeſie* (though brought into contempt, by being made a *Bawd* to Pride or Luſt; and for the moſt part rendred ſerviceable to the World, the Fleſh and the Devil) was generally priviledged to dare any thing tending to depreſſe *Vice* and advance *Vertue*, by plain or Enigmatical Expreſſions, according to this Sentence.——*Poetis*,

Quid libet audendi ſemper fuit, eſtq; Poteſtas.

Which in effect may bear this *Paraphraſe.*

Vice, to reprove in whom ſoere,
The Poets Priviledged were.

Yea, *Divines*, *Poets*, and *Philoſophers*, have been that great *Counſel Table* of the World, by whom *Pietie*, *Morality*, and the Priviledges of the *humane Nature* have been preſerved from Barbariſme

bariſme, in all Ages, though many of them, in the *Times*, and among the *Nations* with whom they lived, had not much reſpect, nor ſo much *Civil Authority* as a *Petty Conſtable.* I preſumed on their *Priviledges*, and in order to the diſcharging of my Duty, lately deſigned a *Poem*, called *Vox Vulgi*, perſonating *(more Poetico)* the *Counties*, *Cities* and *Burroughs* of this *Nation*, reprehenſorily expoſtulating a few particulars, relating to what was then rumored, touching the Deportment of ſome of their *Truſtees*; And I was thereto moved by the many murmurings, ſecretly whiſpered, or openly devulged by *Common fame*, to the begetting or fomenting of dangerous *Animoſities*, though perhaps falſe; and to the infringing of our *Common Peace*, if true; Thoſe *Rumors* I endeavoured to expreſſe in ſuch *manner* as they were ſpoken, and with ſuch *Inferences* as were made upon them by others, or naturally reſulted from them in my apprehenſion; that, having fixed and made viſible by *words*, thoſe *Notions* which fluttered to and fro within me, I might the better ſee what they amounted unto; and make uſe of them to ſuch good purpoſes, as I found cauſe of. And, I confeſſe, I made thoſe whom I perſonated acting a *Reprehenſory* part, to ſpeak as plainly, as boldly, and as Magiſterially, as I thought it became them; becauſe, *fearful reprovers* make *fearleſs offenders.* Therefore, I conceive that which I did, was neither a tranſgreſſion againſt any *Poſitive Law*, intrenchment upon *good manners*, nor abuſe of my *Chriſtian* or *natural Freedom.*

Having almoſt finiſhed what I intended, I thought fit to offer it to the conſideration of o-

ther men; and before I would make it publick (which whether I ſhould have done or not, neither I my ſelf, nor any other man certainly knowes) I reſolved, that miſconſtruction might be prevented, to offer thoſe *rumors* which I had Collected, together with ſuch probable *reſults* as might ariſe from them, to the private view and Cenſure of ſome diſcreet and Honourable Perſons, who were favoured by the *King*, that, if to them they appeared conſiderable, their prudence might diſpoſe of the *compoſure* as they thought fit: And the Earl of *Clarenden*, Lord Chancellor of *England*, (though to me a ſtranger) being reputed of ſo much Honour and Integrity, that the King judges him worthy to be intruſted with diſpenſing his *Conſcience* in the chief Court of Equitie, I (reſolving to preſent it to him in writing as ſoon as finiſhed) had prepared an *Epigram* to his Lordſhip, which was inſerted in the firſt draught of the ſaid *Poem*, and ſeized by a Doctor (whom I think they call *Maſter of the Faculties*) of what *Faculty* I know not, except it be a *Faculty of Plundring:* For without any Legal Warrant to me ſhown, he in a hoſtile, rather then in a Legal civil manner, ranſacked my Chamber, Cloſſet and Cheſts, took away goods belonging to other men, as well as mine, carried away by a Porter, a large Bagg-full of Books, written by ſeveral Authors, as alſo *Papers*, *Letters*, *Bills*, *Evidences*, *Acquittances*, with whatſoever elſe he pleaſed, which are all ſtill detained, ſave a very few, to my damage and other mens; ſome of them being of ſuch conſequence, for ought I know, that they might have undone me, if I had not been undone before, and

and though it cannot yet appear, others may thereby ſuffer great detriment hereafter.

The laſt *draught* of the ſaid *Poem*, having many *Alterations* and *Additions*, which made it differ from the former, I purpoſed to make both agree in expreſſing my whole mind, had it not been prevented by that ſeizure. I added likewiſe, a *Poſt-ſcript* to the ſaid *Epigram*, of about four or ſix lines (as I remember) whereby I ſignified to the ſaid Earl, that foraſmuch, as in confidence on his Nobleneſs, and Humanity, theſe *Papers* were to him privately communicated, I preſumed and expected (however they were by him reliſhed) that no uſe ſhould he made of them to my diſadvantage (or words to that effect) which evidently implies that I had no *Lybellous intention.* The ſaid *Doctor* hath perhaps ſo much candor, that he will atteſt his ſeizure of the ſaid *Epigram*, with the ſaid Books, as alſo of his then taking ſpecial notice thereof; but if not, I can make forth what I affirm as well by a probable *Demonſtration*, as by other *Teſtimony* if need be; though I was then in ſome things wanting to my ſelf, by that ſudden ſurprizal: For, I was ſo much diſtempered to ſee my honeſt intention, likely to be quite made void, by taking away every line of what I had compoſed, that I regarded not what might befall my *Perſon* thereby; and ſhould not have been ſo calmed as I now am, and then was within a few Minutes; but that ſomething aſſured my heart, the loſs of thoſe *Papers* in that manner, would produce more advantages both to me, and to what God hath determined, then if it had ſucceeded otherwiſe; and I have in part already ſo found it. But

But for that *mercy* I owe nothing to the *world*; for, notwithſtanding my *cautiouſneſs* to avoid giving juſt cauſe of offence, the ſaid *Poem* being quite taken out of my hand, (ſo that I could not produce it for my Vindication) it hath been ſo miſrepreſented by *Fragments*, to his Majeſties *Privy Councill* (they not having leaſure to peruſe it all in ſo ragged a hand as mine) that I was about ſix Months paſt committed to this Priſon, as a Lybeller againſt this Houſe of *Commons:* Before which *Commitment*, I heard a line or two, of the ſaid *Poem* repeated in that injurious manner, to the *Attorny General* (who ſeemed to me ſo prudent, not to regard the officiouſneſs of the *informer*) as made me perceive what was intended. For, his objecting my words in that mode, without the *qualifications* preceding, or ſubſequent, made them appear like tne Devils quoting of *holy Scripture*, or like his abuſing the *Sacred Text*, who ſaith, *curſed is he who doth the work of the Lord*, and leaves out this Principal word, *negligently*. Thus do I ſeem to be dealt withall, contrary to my apparent meaning; For, in the Title of that *Poem, called a Lybel*, wherein the *Counties, Cities*, and *Burroughs*, are perſonated, reprehending their *Prevaricating Truſtees* onely, according to what was commonly famed; there is a premiſed *Salvo*, preſerving the honour of the *Parliament*, and of every faithful individial Member thereof, from thoſe *reproofs*; and the ſaid *Salvo* was not there verbally expreſſed onely, but likewiſe really intended; and I effectually endeavoured throughout the whole *Poem* to excuſe them from what was miſtranſacted by *Surprize* or otherwiſe, as alſo by ſo re-

reproving thoſe that were faulty, that no man might be perſonally defamed though guilty; yea, ſo, that every individual offender privately applying thoſe reproofs to himſelf, as he finds cauſe, might reform ſecretly what was amiſſe.

The *Parliament*, or this *Houſe* cannot be Scandalized by diſcovering of meer cauſual failings in that manner, or of ſuch contingences as were not in their Power to prevent: nor is any man juſtly to be blamed, for modeſtly taking notice of them, with an intention, to ſeek redreſs for what may mishappen thereby. If there be no ſuch *Prevaricators* among you, as it was famed, no man among you, is then reproved or concerned in that *Poem*. If there be ſuch, they keeping there own Counſel, and reforming there manners, may be as free from Scandal as they were before that *Poem* was written, though it ſhould be devulged; and I think it would add to your Honour, if publiſhed with your allowance: for, the beſt way for men to prevent diſparagement by *general reproofs*, is to take no notice that they more concern them, then every other man; and to approve of it as tending to the depreſſing of *Vice*, and the advance of *Vertue*.

Scandals, paſt by, are ſoon forgot,
And hid from them, who knew them not.

They have exceeding crazie *Credits*, whoſe *Reputation* will be crackt with ſuch touches; and I am rationally perſwaded, that they who are prudent, and ſober, will be aſhamed to take offence at ſo innocent a *Proſopopeia*, ſeeing, though there may be folly in it, *wiſe men hear fools gladly, becauſe*

becauſe they themſelves are wiſe; and none will be implacably diſpleaſed, but they whoſe imprudence will manifeſt, that their own *Conſciences* do accuſe them, for having been ſomewhat juſtly lyable to thoſe *reproofs.*

If we may not in *genaral terms* reprehend indiſcreet and vitious actings, in ſuch a mode, and with ſuch *Epithites* as to them belong, I may well affirm *Vices* are more priviledged then *Vertues*, and that *Morality* is in hazzard to be brought to utter contempt. If we may not without loſs of *Liberty*, be permitted within our own *Private Cloſets*, to ſet in order our *fleeting thoughts*, occaſioned by what we ſee and hear, and put them into *words*, that we may thereby the better conſider what they amount unto, doubtleſs, we have little *Freedom* left us; and I for my part (though I ſhall not whilſt I live, deſiſt from claiming the Priviledges due to the *humane nature)* will bear the infringment of them with patience, and reſt contented with an *internal inlargement*; yea, though I know it is as injurious to a free *Engliſh man*, to ſuffer uncondemned, as it was to *Paul* being a *free Roman*; and I had the rather be one of their number who ſuffer in that kind, then one of thoſe, who lives in fear of their *words* and *thoughts*, who intend them all good, and no harm, in *Words*, *Deeds* or *Imagination.* It was reputed a dangerous time, and a Symptome of ſad conſequences, both by the *Jews* and *Romanes* (as their Hiſtories teſtifie) when men were made Capital offenders for *words.* How ſad then are thoſe times likely to be, wherein *words well intended*, yea, tending to the *General Peace* and welfare (if rightly

rightly underſtood) ſhall be judged *Criminal*? and, when ſome who misjudged them, do know in their own Conſciencies, that they expreſs nothing but what is true, and fit to be offered to conſideration ? I know it to be a Priviledge claimed by this *Houſe* to judge of the Crimes charged upon any *Member thereof:* If therefore, I had intended a *charge* in particular, againſt any one, or more of them, I would have brought it hither, though I have learned, by dear bought experience, what hazzard I might have run.

But, I having onely gathered together, what the *wind* had ſcattered, with a purpoſe rather to make a *Lenitive* then a *Coroſive*, deſigned to preſent it to ſuch hands, as I thought fitteſt to make application : For, perhaps (conſidering of what *Ingredients* it conſiſts) if I ſhould have preſented it to your *Speaker*, or to any other of your *Members*, he or they, might as juſtly have been ſuſpected my *confederate*, and an *acceſſary Lybeller*, as I now am to be a *Principal one.*

It may be objected againſt what I have raiſed from *Fame*, that ſhe is a *Lyar* ; I confeſs it true, as well in her *good* as *evil* reports ; and that in theſe times, *Fame* hath been very injurious both wayes : I am therefore ſo Jealous of all ſhe *blabs*, eſpecially of what concerns mens *Reputations*, that I give not credit to any rumor without well conſidering the *Circumſtances* and *Relators*, before I receive it for truth (unleſs a fit of that *Levity* ſurprizes me, whereto moſt men are over prone) And as I am wary how far to believe it, ſo likewiſe I am careful to make uſe of the *Truth*, *Falſhood* or *Probability* thereof, ſo far forth as I can,

both to prevent my doing that injury to another, which I would not another ſhould do to me, and to render it as publickly advantagious alſo as I may without Scandal to *Individual Perſons*. Therefore, though *Vox Populi*, is ſaid to be *Vox Dei*, and *Common Fame* in ſome caſes, reputed equivolent to a *Proof*, my *reprehenſions* are always in *General Terms*, or at leaſt of ſo large an extent, that *particular offendors*, are not thereby made diſcoverable; becauſe, I have neither *warrant* or *purpoſe*, to bring men to publick *ſhame* or *perſonal puniſhment*; but to prevent it rather by giving *Delinquents* occaſion ſo to take notice of their own *Prevarications* in private, that they may eſcape both *puniſhment* and *ſhame*. If this were not my *Principle*, I might have mentioned many things in particular, not meanly reprovable, as well *knowingly*, as by *Fame*, whereof even *Members of your Houſe* are guilty; and which I might ſafely, and with a good Conſcience, have charged upon them, if I had as *plain proofs* to evidence it to other men, as I have to aſcertain it unto *my ſelf*; And, to affirm this, is neither blameable in me, nor Scandal to this *Houſe*: For, it is no diſhonour to any *Society* to have it affirmed, that ſome of them are corrupt or faulty. The ſoundeſt Flock may have ſome rotten Sheep; There is no *natural body* without a blemiſh, nor any *Politick Body*, or *Civil Conſtitution* without defects. There was one *Traytor* among thoſe 12. *Apoſtles* which were choſen by *Chriſt* himſelf; and if there be one faithful one among 12. of thoſe *Prelates*, who in theſe later Ages, (as they are now Elected) do claim to be their *Succeſſors*, many

many good People are deceived. It were a Miracle if the People had not choſen ſome to ſit here, who are not ſuch as they ought to be. Though you have an *Eloquent Tongue*, an *undiſtempered Brain*, an *intelligible common Senſe*, if you have therewith ſome Organs of the External Senſes maimed, and other *members* defective, without your default (which is not impoſſible) how can you help it? or why ſhould the *whole Body* be therefore blamed? I am not ignorant how tender I ought to be of your Honour; and to let you know, how far I am from being a *malitious proſecutor* of any mans Perſonal Crimes: *One* to me allied (who in that reſpect craved my advice and aſſiſtannce) brought me a *Paper* containing the effect of *Articles*, by him intended to be exhibited againſt a *Member of this Houſe*, with confidence and probabilities, of making unqueſtionable proof of the whole *Charge*; which comprehended ſuch unmanly, unchriſtian, impudent, and Barbarous *miſdemeanours* in *words* and *deeds*, that the Crimes being proved (as I think they might evidently have been) you could not have waved his *expulſion* with preſervation of your Honour: yet for ſome good reaſons, I made a ſtop of that intended *Proſecution*, and in hope to reclaim him, immediately declared the whole matter to an Honourable *Earl*, who to my knowledge had power over him, deſiring his endeavour to reform him by his Authority and advice; for which *Civility* I had thanks returned, and heartily wiſh the *Gentleman* may be ſo truely reclaimed, that no further notice be taken of what is paſt, to his diſhonour; For, by my wilful default no man ſhall

be Perſonally defamed, if reformation may be otherwiſe effected.

There is, without queſtion, in ſome degree, a juſt occaſion of every *Fame* wholly, or in part, whether *good* or *evil*, *true* or *falſe*; and a diſcreet taking notice thereof, might be a means of rectifying ſomewhat which is or may be miſdone to *private*, or *publick detriment*; If there were ſuch *miſactings* as *Fame* reports, no great offence can be juſtly taken by the repetition thereof in my *Poem:* For, a *verbal mention* of Prevarications, whether in general or particular terms, is the leaſt puniſhment due to *Tranſgreſſors.* If reproofs be miſapplyed to them who are not faulty, or Scandalouſly to them that are guilty, the *miſapplyer*, not the *Writer* is the *Lybeller.* To prove that which is written to be a *Lybel*, all theſe following particulars muſt be concomitant: Firſt, it muſt be written and devulged with a *malicious intent*, and the malice evidenced by ſome *Circumſtances.* Secondly, it muſt be ſo publiſhed, that neither the *Authors name* is expreſſed, nor ought elſe, whereby it may be diſcovered if reputed Scandalous. Thirdly, it muſt either Scandalize the *Perſons* by *Name*, or by ſuch *marks*, as can make it applyable to no other man; or if it Scandalize *Societies*, it muſt Scandalize them wholly; for to ſay ſome of them, did ſuch *fooliſh* or *wicked actions*, is no Scandal to them who never did them. I mention no *offences*, but ſuch as are known to have been committed by ſome; for, to write againſt that whereof I knew not any one to have been guilty, were to teach men *new Sins* by naming them, which perhaps never came into their thoughts.

thoughts. There are few things miſdone by any one, but ſuch as many know others to have committed, and if they make a *Scandalous application*, be it at their own peril; for it concerns not me. To be debarr'd from a *general reproving* of ſuch Enormities as are dayly found in *Perſons* and *Societies*, would be a paliating of *Tranſgreſſors*, and an infringment of the Priviledges due to *Juſtice*, and the *Moral Vertues*; and therefore when all the Circumſtances afore mentioned concur in a *reproof*, to denominate it *a Lybel*, it muſt be intirely and openly produced alſo, to be judged of by thoſe whom it may concern, and not by *fragments:* and then ſuch onely are to paſs Judgement thereupon, who are *Competent Judges* thereof, by being no *parties*; and who have taken every part of it into conſideration: For, it is a *Prerogative* due to God onely, who is *Juſtice it ſelf*, to be judge in his *own Cauſe*; and is I think, a *Priviledge* Uſurped by none elſe, except *Tyrants*; becauſe I have obſerved, that, *Juſt Kings* and *lawful Judicatories*, preſume to judge none in matters relating to themſelves, but by *ſtanding Laws*, juſtly conſtituted; and their infringments, by the *Common Law* of this *Nation*, ought to be evidenced to the Conſciences of *twelve good and Lawful men*, as well as to the *Judges*, before the party accuſed is Condemned to ſuffer. In this *Mode*, if I ſhall be found an offender, I will patiently ſubmit unto the Verdict, be it right or wrong; be ſorry for my offence, if I have committed any; and make what other ſatisfaction I can, as I will alſo do, by whomſoever I ſhall be convicted of a Crime, though I intended none. For,

For, having been many wayes a tranſgreſſor to *Godward*, I will not repine though he ſhall deliver me into the hands of *Men*, even of thoſe men who having been forgiven many *Talents*, ſhall take me by the throat, and caſt me into Priſon, who treſpaſſed againſt them to the value of a few *pence* onely.

Nevertheleſs, I think it will not misbecome me to ſay, that I have been ſomewhat over ſeverely dealt withall, in being upon a ſlight view of my *imperfect Papers* unpubliſhed, accuſed and committed, without hearing, to a deſtructive Impriſonment, for but mentioning the *Drunkenneſs*, *Debaucheries*, *Follies*, and other *Exorbitancies* of thoſe, who have not been aſhamed to act them, as well openly by day in the ſight of the whole Country, as by night, to the occaſioning of many diſgraceful rumors, whereof I thought to have made ſome good uſe. And, but that I preſumed on the candor of this *Houſe*, and hoped that ſome *Novices* might have been improved for the better, ſince their *Election* by ſitting *a while there*, as well as many have been heretofore made worſe by ſitting there *over long*, I had not brought this *Remonſtrance* hither; but rather appealed to the *King* or *Houſe of Lords*, as my proper Judges in this Cauſe, in regard none of them are *Parties*.

This *Nation* boaſts of their great *Charter*, and of other petty ones: But, how enjoy we the *Priviledges* by them confirmed, when we are deprived of our Liberties unheard, upon miſapprehenſions, or the falſe accuſation of beggarly and maliticious informers, to the inriching of *Goalers* and *Meſſengers*, by impoveriſhing honeſt and

and innocent men, as if Sheep and Lambs, were bred and kept for nothing elſe, but to be worried for *Doggs meat?* how can *humane Society* be preſerved, or of what value are *Grants* of *Princes* for themſelves, their Heirs and Succeſſors confirmed by Solemn Ingagements, Oaths, Hands & Seals? and what truſt is in them, if upon every ſlight *Jealouſie* or *Suggeſtion*, they may be made void at the will and pleaſure of thoſe who are in *Power*, as often as they find the vacating of them will be their advantage? The *Priviledges* which *God* and *Nature* gave me, I will exerciſe as long, and as far forth as I can, without asking any mans leave, and ſuffer patiently when I cannot ſhun it, without making any account of that which hath no certainty therein: For, how can I believe that they who will hinder me from enjoying what is given by *Gods Charter*, will let me long poſſeſſe what I have by their *Grants?* When the World permits me to poſſeſſe *Liberty*, or any other natural benefit or *accommodations*, which are in her Power to give or take away, ſhe permits it, but becauſe, it is moſt for her preſent advantage, not out of love to *Juſtice*, or good will to *me*. And long experience hath taught me, that where *Power* is exerciſed without Law or Conſcience, there fair *Promiſes* mingled with ſome *Acts of Grace*, are but baits to bring *Wild Fowls* to their *decoyes*; and *ſleight performances* in hand, greatned by hopes raiſed from Complemental favours, and deeds confirmed with hand and Seal, are for the moſt part, but devices to keep *Tame Fowls* alwayes in readineſs, as it were about the houſe, to ſupply ſuch wants as may accedentally happen. It may be

be ſaid of many now, as it was of *Severus*, of whom it is recorded, that he deceived every man who truſted him; yet ſtill found enough who were enduced to truſt him: ſo, moſt men in theſe dayes, though they have been often deceived, and profeſſe they believe they ſhall ſtill be deceived, by thoſe in whom they ſeem to confide, do nevertheleſs act, as if they believed otherwiſe; the manie reaſon whereof is, becauſe, they cozen themſelves: And whereas *Oppreſſions* proceeded heretofore from the *Pride*, *Avarice* and *Ambition* of *Princes*, now they proceed from the *Luxurie*, *Malice*, greedineſs, and baſeneſs of the *People* turned *Courtiers*; who under colour of a feigned Loyalty, rob *Kings* of their honour, with a ſhew of increaſing their *Power* and *Wealth*; of which they likewiſe cheat them, and by degrees corrupt their manners, and root out of them the *Royal Vertues* to which they were naturally inclined. By ſuch *boſome Traytors*, if his *Majeſttes* conſtancy and clemency had not been impregnable, his laſt *Act of Grace* and *Indempnity*, had ere this time (if I am not deceived) been made void; as his Engagements on the behalf of *Purchaſers* have been, by a device, which picks our bones after our fleſh is torn away, inſtead of what he graciouſly intended. Of this I am experimentally ſenſible; for, I am not onely deprived of my whole *Purchaſes* with their improvements at my coſt, without the allowance of one Foot of Land, or a peny in money; But the *Prelate* who now poſſeſſeth it, his *Tennants*, *Officers*, or their *Agents*, making riotous and forcible entries into my poſſeſſions in a Barbarous manner, took my rents due to me, with

with my Corn ſown before he was *Biſhop* there; yea that Corn that was houſed alſo, a year before his Admiſſion; as if it had been purpoſely done in contempt of the Kings *Declaration* and *Ingagements* to the contrary; who, by what is obſerved in His Majeſties ſtruglings to moderate the violence of them who are inclined to Rigor (and by what I have been informed of his generous reſpect to the Preſervation of His Royal word) it ſeems to add much thereby to his Perſonal Honour; and evidences, that he hath more true *humanity*, and *Chriſtian Clemency*, then two thirds of thoſe, who have ſought to honour and advantage him by their ſeverity; And if he endeavour to ſtrengthen thoſe vertues by Gods aſſiſtance, (who will never be wanting thereunto) until they ſhall become habitual, they will cure all his Infirmities, and cover all his ſins, though they were multitudes. I am as ſenſible as a man can be of what I do ſuffer; I am as intelligible of what I may yet ſuffer, and know as well as moſt men, when any thing is illegally impoſed on me: but am ſo prepared for what may befall, that I fear it not, nor will curriſhly bite the ſtones that are flung at me, becauſe I know the *flingers*; nor will trouble my ſelf to rate every Dog that barks at me, nor complain frowardly of thoſe that ſets them on; but, plead my innocency with a ſober boldneſs; declare truly my oppreſſions, and ſuſtain them patiently, in hope they will be ſhorted, amended or ended: For, things grow ripe as well in dark nights, as in clear dayes, though few perceive it; and, that which men deſpiſe proves other while, more pertinent to their welfare,

ſare, then that which they beſt eſteemed. *Micah* though, feared, hated and perſecuted by *Ahab*, and the reſt of the *Princes of Iſrael*, told them that which was true, when all their *Court Prophets* prophecied Lyes; and he was more ſafe in Priſon with bread and water of affliction, then they were by enjoying their Liberties, with plenty, and fortified with Armies to defend them from what he preſaged: For, he is the *Protector* of all thoſe, who ſtoutly and conſcientiouſly diſcharge their duties; who, hath ſaid by way of threatning, *Touch not mine Anointed ones, neither do harm to my Prophets.* Every true *Chriſtian* is one of his *Prophets*, and in that ſence I may ſay without Arrogance, I believe my ſelf to be one, though I am often ſo called in deriſion; Or, I am in ſtead of one, at leaſt, at this time to theſe *Nations:* and may ſay alſo, that I have been ſcurvily enough uſed, to be one of thoſe to whom God vouchſafed an *Anointing with that Spirit* in a meaſure, ſomewhat more then ordinary: For, what may I expect to ſuffer when I ſhall be convicted of the Crime laid to my charge, who am uncondemned caſt into this *diſgraceful Jayle*, and left ſo neglected of the world, as if I were neither worthy to he *acquitted* or *Condemned?* Here, I conſume the laſt of my dayes in a poor lodging, without ſervant or other attendant, during the long Winter nights, forced in my preſent ſicknes, to ariſe in cold and darkneſs, without convenient accommodation, nigh half an ſcore times within a few hours, to disburthen Nature; I am put to more expence in one day, then all that amounts unto which I have in certain for ſubſiſtance

ſtance during my life; For my Friends being unwilling to hazzard my health in a Lodging among common Priſoners, are compelled to pay weekly, as much for a poor *Chamber* (as would diſcharge a years rent for a *houſe with a good Farm* in the Country, yet cannot have it at that dear rate, unleſs they pay likewiſe weekly for one meal a day, beſides extraordinary expences in other neceſſaries, ſo much as provided me competent meat and drink five weeks, one week with another, before I came hither; which pittance did preſerve me in good health, without having any other addition, to the value of a penny; and I would to God there were not many at this time more oppreſſed then I am in this kind. That expence was defrayed, alſo by Charity, which made me then ſo frugall, leſt there might be a failing thereof, as there hath been lately of what was formerly ſent in hither: perhaps, by reaſon my offence being agravated ſo much, that I being numbred and made a Companion of *Thieves* and *Murtherers* without any difference, it hath rendred ſome of my Friends afraid to viſit me; and for that, ſome other of them are ſo impoveriſhed that they are diſabled.

I would have added no more, but conſidering, with what *Malignancy* ſome giddy *Cenſurers* have objected againſt me, the harſheſt paſſages in my *Poem*, without their *Qualifications* as aforeſaid, I cannot but be ſenſible of that influence it may have upon thoſe hearers, who ſhall never ſee the ſaid *Poem* in its proper dreſs, and perfected as I intended. I will therefore make bold to put your Honours in mind, that I ſhall conceive my ſelf

much injured, if any *Member of this Houſe* ſhall in his Publick Capacity, paſs a Vote againſt me concerning that Book which is ſuppoſed a *Lybel*, until he ſhall firſt peruſe, or hear it wholly read; or, if he ſhall charge upon me as my *Act*, either of thoſe *imperfect draughts* thereof, which were ſeized in my Chamber, until I deliver it forth compleated according to my purpoſe; in regard, till then they are neither *mine*, nor ought ſo be reputed. I will once again alſo, put you in remembrance, that it is but the *Common Fame*, with ſome *Inferences* thereupon, which I would have expreſſed; and which therefore, if offencive, ought to be charged upon the *People*, not upon me, who did but *Eccho* to what they ſpake. This being conſidered, and that I onely wrote in Private to a good end, what I had heard and partly knew (yea, and what ſome of you likewiſe and many Thouſands know to be true) I cannot juſtly be termed a *Lybeller*, or that *Poem a Lybel*. Though he who ſeized my *Papers* (and is or was, as I am informed the Maſter *Newes Carpenter*, that chips out unto us the *Weekly Intelligences)* hath already deemed me (as I hear alſo) to the Gallowes, and intends to endeavour what he can to prefer me thither, by publiſhing my late *Poem* in *fragments*, with his *Animadverſions* thereupon; I ſhall have no cauſe to be diſpleaſed thereat, if I may have Liberty to anſwer him in Publick, and be allowed alſo a true Copy of the ſaid *Poem*.

Habitual vitiouſneſs, hath ſo corrupted moſt men, and made them ſo ſlaviſh that they dare not ſpeak of, or to, their own *Idolized Creatures*, but with *Epethites* and *Attributes* due to their *Creator*;

Creator; or with ſome abuſive application of the *holy Text*; nor hear things expreſt as they truely are, or called by their proper names: and that makes my *Poem* ſo diſtaſtful to ſome Readers. This flaviſhneſs hath alſo partly occaſioned, and juſtifies thoſe whom you call *Quakers* (who do it by a Spiritual impulſe, and not out of a carnal affectation to ſingularity) to neglect and condemn the Complements, Language, Dialect and manners of theſe times. Some of my *Predantical Cenſures* without yout doors (who know not what free Language is allowable to the *Muſes* in reprehending *Vice*) being more offended with *honeſt words* and wholſome *Truths*, though ſoberly (if plainly and boldly) ſpoken, then with *wicked deeds*; ſeem to think it little leſs then *Blaſphemy*, to affirm, their are or may be *Fools*, *imprudent*, *raſh*, *inconſiderate*, or *debauched Perſons* admitted into the *Houſe of Commons*; Nevertheleſs, you may perceive by what I have already expreſſed, that I know it to be poſſible, and why ſhould I not believe it ſo to be? when, was it otherwiſe? what *wiſe men* among you have not ſo found it to their vexation and trouble? or how, could you be a true *Repreſentative* of the *People*, if there were not ſuch among you? conſidering, what for the moſt part, they are, how factious, how froward, how malicious, and how troubleſome they have often been to themſelves, and to your ſober proceedings? when I find *Dawes* and *Doves* together in one *Dove-houſe*, flying dayly in and out together, I may poſſibly forbear to ſpeak of it; but, if my Life ſhould lie upon it, I cannot chuſe but think and believe the *Dawes* are *Dawes*, whoſoever

ever ſayes to the contrary, when they are ſuch in *Shape*, *Colour*, *Feathers*, *Voice*, and *Action*; nor do I think the *Pigeons* are not true *Pigeons*, becauſe their are *Dawes* among them: I have been ſo uſed to a *true Pace*, that I cannot eaſily tread a ſhufling Amble, or fall into a falſe Gallop. But, I will harp no more on this ſtring, for it is harſh in mine own ears (God ſave them) and you are wiſe enough to apprehend what is conſiderable without more words. *Fools* are afraid of their own ſhadowes, and had rather be flattered into deſtruction by falſe repreſentations, then to be delivered by plain dealing. *Truth* will nevertheleſs prevail at laſt in deſpight of *impoſtures*, and falſhood; God, hath ſent his *Harbengers*, and will come ere long to put an end to the Deluſions and Confuſions which our incredulity, prophaneneſs and Apoſtacies have occaſioned to abound; yea, even that great *Myſtery of Iniquity*, which begins to ſprout afreſh, and which hath lately appeared in many *Shapes*, ripens every day ſo faſt, that it will ſhortly be rotten; and I believe (as old as I am) I ſhould live to ſee the fall of it, if I might ſurvive but till the Age whereto ſome in this *Generation* have artained: Gods will be done, for though I die before that time, I ſhall ſtand up in my *Lot*, to behold the effects of it. *Come Lord Jeſus, come quickly.*

I have now done with what I primarily intended by this *Remonſtrance*, purpoſing at firſt to conclude with *Petitioning* ſomewhat for my ſelf, relating to my preſent outward Condition; But, as my caſe, and the times are, I neither know what will be moſt advantagious, nor what is likely to be

be granted: for conſidering how I ſtand miſrepreſented, many will be ready to ſpeak againſt me, and not one plead for me, except thoſe whom God ſhall extraordinarily incline thereunto; and what reſpect they ſhall vouchſafe, lies yet hidden between God and them. I think I may truly profeſſe, that I deſire neither *Proſperity*, nor *Adverſity*, no not the beſt things abſolutely, at this preſent, as relating meerly to my ſelf; for as bad as it ſeems to fare with me, I dare not ask for any thing abſolutely, but what I am warranted abſolutely to pray for; becauſe I know not what God hath preordained as beſt for me, and moſt tending to his Glory; and leſt I may Petition my ſelf out of the *Frying Pan* into the *Fire:*

Incidet in Scillam, qui vult vitare Charibdim.
Charibdis *when I ſhun*
I am on Scilla *run.*

That, which threatens the worſt things, may produce the beſt; that, which promiſeth what ſeems moſt deſirable, may be moſt harmful; and, aſſuredly it will ſo prove, if I ſhould abſolutely deſire it, eſpecially, in theſe times of *Probation*, wherein all *Perſons* and *things*, are coming to the *Teſt*. I am for my ſins juſtly deprived of my *whole Eſtate*, and well nigh of all outward comforts and conveniences (except ſuch as God ſends in upon a new ſcore) yet perhaps, I am not deprived of them for my *ſins onely*, but partly that being thereby freed from thoſe worldly intanglements, which made me too regardful of my *Life*, and *Perſonal Intreſts*, I might by the loſs of them, the

the more fearleſly diſcharge my duty to *God* and *Men*; as moſt commonly they do with more courage, who have but their *Lives* to loſe, then when they have alſo great *livelihoods* to hazzard; and it may be, that they who rejoyce in their plentiful enjoyments of ſuch things as I have loſt, do poſſeſs them but to help ripen them into a *ſinful impenitency.* It may be likewiſe, I having expreſſed ſuch *Principles,* and *Reſolutions* as the World thinks no man truely owns, it is neceſſary for the ſake of many men, that I and ſome other ſhould in this *Hypocritical* and *Apoſtatizing Generation* be proved by *Sufferings*, whether we are *true Profeſſors* or *Impoſtors*; And if I ſhall be Ambitious of any honour in this World, it will be to be Honoured with ſuch a *Probation*; all other *Temporary Honours* appearing to me in compariſon thereof, leſs Honourable then that of the late *Prince Le Grange*; which is not altogether ſo empty a vanity as it is reputed by ſome ſober men; becauſe, poſſibly, that *Scœne* of *Boy-games* (commonly called *Chriſtmas Gambolls*) was permitted (though not ſo intended by the Actors) to be a *ſign* to this *Generation,* and to all who ſaw them, that the moſt ſubſtantial Titular *Honours, Glories* and *Pleaſures,* of this World, will be very ſhort, and when paſt away, leave them who affectionately embraced thoſe *Clouds,* poorer and leſs honourable then they were before; if not more miſerable. All Subcœleſtial things are vanity, and I am ſo far from doating on Temporary Honours, that I ſhould little value that precious *Jewell,* a *Good Name* among men, if it conduced not more to the Honour of God, and the

the Conſolation and Edifying of others in *Vertue* and *Piety*, than to my Perſonal advantage; yea I had rather be a *George on Foot*, ſtiled ſimply *George Wither*, without any Attribute, having my ſhare in the Honour of thoſe, concerning whom it was ſaid, *To you it is given to believe and ſuffer*; then to be a *George on horſback*, honoured among thoſe *Grandees*, uſually Pictured riding as it were Triumphantly on prancing Steeds, with *Guilt Trapſticks* in their hands, and the Title of *Excellency*, or ſuch like written under them.

I have now little or no Portion in the World, but my *Life*, and if I ſhould ask to be delivered out of this *Jayle*, my *Ingagements* may bring me next day into another: For, I have no ſubſiſtance but their Charity, whoſe faces, or names for the moſt part, I know not; and ſhould God cauſe them totally to withdraw it (which I am confident he will not, untill he provides for me another way) I ſhall ſoon be out of every mans Power: God hath been pleaſed here to prove me, as well by *Sickneſs*, as by *Poverty* and *Impriſonment*; in ſo much, that one Twelve hours more of ſuch Corporal tortures as I have ſuſtained for ſome few dayes, would totally end all my ſufferings; and I am perſwaded God (whoſe mind I deſire in all things to ſearch out ſo far forth as lawfully I may) hath lately given that ſharp touch in my Fleſh, to make me conſider how much more dreadful it would be to fall into his hands, then into the hands of Men, who cannot poſſibly inflict a greater Torment; and, that, if *bodily pains* may be ſo extream, how inſufferable it would be if I ſhould fall into the diſtempers of a *wounded* and

deſpairing Conſcience, by a wilful neglect of my Duty. But to prevent it, and furniſh men with inducements to conſtancy in his ſervice, he hath in that, as in all other ſtraits, given me earneſt both of his making iſſues out of all my *Tryals* and *Temptations*, and of preſerving me ſafe and patient whilſt they continue. When I had nor *Goods*, nor *Lands*, nor *Houſe* left me wherein to reſt my head, nor any certain place wherein my diſtreſſed *Relations* might have harbor; yea, when the addition of *Reſtraint* to *Poverty* in this diſgraceful Priſon, had made my *Children* an object of ſcorn and contempt; even then, Gods merciful Providence provided for them, to the wonderment and rejoycing of my Friends, by giving them in marriage, without *Portions*, to Perſons of conſiderable Eſtates and good Reputation; and made it the more conſiderable, in regard they whoſe natural affections and morral Compaſſion, he inclined thereunto, were never in their *Judgements*, or *Intereſts* united to that party with whom I was formerly ingaged: But he who makes men *of one mind in a houſe*, hath made nevertheleſs ſuch a loving and conſcientious harmony, in their *manners* and *affections*, relating to a *Chriſtian wel-being*, that I hope it may be a ſign of a more general compoſure of differences throughout the whole *Nation*; and I heartily pray it may be ſo; howſoever, by theſe and ſuch *Pledges* and Evidences of Gods Love, my Faith in the mean time, may be preſerved from failing, if I muſt paſs through greater *Tryals*.

Thoſe are poſſible enough to happen in divers reſpects; For, I hear that *Stigmatizing*, and the loſs

loſs of my *Ears* is the leaſt I ſeem to deſerve in the opinions of ſome; which though I repute it equal with the loſs of my Life, I will neither make Petition nor Friends to avoid it, by any other means but this Apology; For, I deſerve no ſuch puniſhments by Law, and if I undergo them without deſert, it hath been the Lot of better men, and Gods Will be done, who will enable me to bear what he permits to befall me. Some, owning worſe Principles then I do, have ſuffered no leſs hardſhip with much courage: I have known a man in my time, to loſe his *Ears*, to be *Stigmatized*, *Baniſhed*, brought home again by Thouſands as it were in Triumph; Choſen to be a Member of the *Higheſt Council* then being, and yet to have leſs honour in his *Exaltation*, then he had in his *Sufferings*; *Sic tranſit gloria mundi:* Thus the Honours, Diſgraces, Bubbles, and Troubles of this Life, paſs and repaſs into that which is contrary to themſelves; and with me, all ſuch things will ſo quickly come to an end, that I think them not worthy my care. It is poſſible, that I may ſhortly be caſt into the *Dungeon*, ten times worſe accommodated then at preſent, There, I may be viſited alſo with bodily diſtempers, no leſs unſufferable then thoſe I lately felt, and be left quite deſtitute of thoſe ſupplies and means of eaſement, which were then vouchſafed; for there is already a failing of that *Contribution* which I formerly had, and it may be much leſs, in regard it came not (that I know of) from the hands, or Charity of the Lord *Mayors*, *Sheriffes* or *Aldermen*, within whoſe Common Priſon I am confined; nor from

any Noble or very rich Perſons; But from them onely (or for the moſt part) whoſe Charity exceeded their Abilities, and from ſuch (if I am not miſ-informed) whoſe certain livelihoods are ſcarce ſufficient to relieve their own wants and their neceſſities, of whom they ſeem to be more obliged to take care then of mine; and as their Number and Eſtates decreaſe by Death or Oppreſſions; ſo in probability muſt my relief diminiſh: But it may partly be obſtructed by a worſe means, in regard (if I am not much deceived) there be yet ſome counterfeit Profeſſors of Piety, who having gained repute and profitable imployments heretofore, by their formal complying with ſuch as are ſincerely Religious, do for ſelf ends privately aſperſe and diſparage their Brethren who are in affliction, to the abating of that Charity, whereby they were comforted: this way, I probably ſuſpect I may ſuffer by ſome, who inſinuate that I have not dealt ſo candedly as I ought to have done with them; whereas they abounding in their own ſence, have not only been unreaſonable in their demands and expectations, but palpably injurious alſo unto me and mine: But my Eſſential reputation depends on what is really in my ſelf, not on other mens Tongues; and theſe devourers of Widowes houſes, under the colour of long Prayers, have alwayes been as much my Enemies and Traducers, as they who are openly prophane; of which two ſorts there are ſo many who make it their work to aſperſe me, upon the account of envy, malice, or ſelf intreſt, that I cannot long eſcape their Evil Tongues; and perhaps I may now ſuffer in the opinion of this *Houſe*, by

by the miſrepreſentations of ſuch Perſons, as I have done heretofore.

But I being Experimentally acquainted with Gods diſpenſations as to *giving*, and *taking away*; do find their may be as juſt cauſe at this time, of *taking away* as of *giving* (leaſt my corrupt Nature being prone enough thereto) I might more depend upon my own ſtrength, or upon Gods gifts, or upon thoſe by whom he ſends them, then upon him from whom they came. *God Alſufficient* by *adding* and *withdrawing*, keeps me both from *diſpair*, and *preſumption*. I find moreover, that not onely the ſeizure of my *Papers*, hath advanced my Primary intention, but that every hardſhip alſo which hath hapned thereupon to my Perſon, hath advantaged me; For, I who was heretofore ſerved with nigh twenty ſervants in houſhold at once, can now ſerve many *hard Maſters*, and my ſelf too, with more contentment then in thoſe dayes. I have by *looſing*, gained ſomewhat toward my ſupport; found ſomewhat which lay hid *within me*, to make a mends for what is defective *without me*, and can do many things for my ſelf, which I never did heretofore; mend my Cloaths, make my Bed, my Sea-coal Fires, & ſweep my Chamber, as well as any ſervant in the Jayle, and make the doing of theſe things a pleaſing recreation. I may poſſibly be detained in Priſon until I muſt lie in a lowſie Bed, or upon the bare ground, but whilſt I am here I ſhall ſtill have the *Walls* and *roofs* of a Priſon to defend me from the cold Air; whereas, if I ſhould Petition to be delivered hence, and obtain my requeſt, without being ſome way provided for, I know

know not at this preſent any place wherein I can be certain to find ſo much ſhelter as I have here; in regard, my ſon in whoſe Chamber at the *Temple* I had harbor, till I was from thence committed, was lately conſtrained to ſell it to diſcharge a debt of mine, for which he ſtood ingaged; and this being conſidered with many other things conſiderable, I know not what to ask of you for my ſelf. Excuſe this *Verboſity*; For, old men (eſpecially when oppreſſed) are full of words; Loſers alſo (as our Proverb ſaith) may be allowed to ſpeak; and though much of what I expreſſe may ſeem impertinent both to my Vindication, and to you, yet for many reſpects it will he pertinent to me, and to many more, when you have laid them aſide (or ſhall neglect them) even to many of the Common People who are both your *Servants* and *Maſters*. For, I have not ſcribled all this, and inlarged it with many Collateral Expreſſions, ſo much to Vindicate my ſelf, as in hope my Experiments in this ſuffering, may be of comfortable uſe now or hereafter, to ſome of thoſe whom you repreſent. And, in truth, my Apollogizing for my tedioufneſs now I ſeriouſly heed it, is but a needleſs and impertinent mannerlineſs, according to the Common mode; for, it cannot be juſtly expected, that to the interrupting of *Publick affairs*, a diſcourſe of this length ſhould be read in your *Houſe*; nor had I any ſuch hope, though I directed it to the whole *Houſe*, to intreſt every individual Member thereof in my *Cauſe*, when his will and leaſure ſhall thereto incline him; well knowing, that were it *longer*, or *ſhorter*, it will be totally peruſed by ſome of you, out of a Conſcientious regard of my *ſuffer-*

ſufferings ; by ſome others , out of curioſity ; by others for their information touching thoſe matters which may be thereby diſcovered relating to themſelves, or the *Publick* ; and, perhaps, by more then a few with a deſire to find out ſomewhat therein, which may give them occaſion to add to my affliction.

But, I may treſpaſs againſt your patience more through my *tedioufneſs* , in ſomewhat that I have yet to ſay, by occaſion of that *Publick Humiliation* which is injoyned by his Majeſties *Proclamation* ; the ſincere Solemnization whereof, will be another incitement to *Juſtice* and *Mercy*, in regard that which is moſt Eſſential to ſuch Duties, is *Relieving* the *Oppreſſed*, the *Widow*, the *Fatherleſs*, and letting the *Priſoners* go free, next unto thoſe *Offices* which are to be performed immediatly to God. It hath ſuddenly surprized me, and though it ſeem not to belong to my matter in hand, it will be of ſuch concernment, that I cannot forbear in this place to inſert it ; knowing, it pertinent to this *Generation*, and my *work* therein ; which being almoſt at an end , I will upon the ſaid occaſion , leave with you who are the *Repreſentative* of this *Nation*, ſome *hints* and *Cautions*, fit to be taken into conſideration by you and them, at this time, in reſpect of that ſaid *Publick Humiliation* ; Therefore that my words may appear to be worthy of ſo much regard, at leaſt, as thoſe which were ſpoken to *Baalam* by his beaſt, I pray be pleaſed, though I ſeem a *Phannatick*, to take notice that above a hundred of my *Preſages* and *Preconjectures* heretofore publiſhed, & tending to the *Common welfare* (during the ſeveral changes of

of *Governours* and *Governments*, ſince I came to years of diſcretion) have been evidently verified; and ſome in particulars touching the prophanation and abuſe of *Publick Humiliations* and *Thanſgivings*; and for which Impieties, and Hypocriſie, thoſe *Plagues* were increaſed, from which we deſired to be delivered, or other *Judgements* brought upon us. It was too evident that for the moſt part, there was more *Policy* then *Piety*, in the Celebration of *Publick Faſts* and *Thankſgivings* heretofore; the firſt, being perhaps to delude People by a ſhew of *Holineſs*, to make them the more willing to contribute ſupplies and aſſiſtance to their *Deſigns*; and the latter to incourage their *Friends*, diſhearten their *Enemies*, or to Magnifie their own *Victories* and *Prevailings*, rather then to glorifie God; And the *lean Calves* of their Lips, which they then offered, were far inferiour to the *Hecatombs* and magnificent Sacrifices of the *Gentiles* in preceding Ages. *Oliver Crumwell*, about, or little before the beginning of his laſt year, commanded a day of *Humiliation* to be Solemnized, with a pretence to ſeek God for the removal of a great *Mortality* then raging, as he pretended; within a Month after that, he injoyned a *Publick Thankſgiving*, with a pretence to glorifie God for his two moſt *Signal Victories*; at which times, I prepared and made bold to preſent to his own hands, *Hints*, to remember him of ſuch *Cautions* and *Duties* as I feared he might neglect, peradventure not without cauſe; For, no effects followed anſwerable to thoſe *Pious pretendings*; and on the very day Twelve Month next following his day of *Humiliation* to take away *Sickneſs*; he

he himſelf ſickned to death; and within a few weeks after that, even upon the ſame day Twelve Moneth alſo, which he ſet a part for a *Publick Thanksgiving*, he died of the aforeſaid *Sickneſ*; which I take the more notice of, becauſe, I find at the concluſion of the laſt *Addreſſe*, which I prepared for the ſaid two *Solemn dayes*, theſe few lines;

Sir, I have now perform'd my true endeavour,
If, nothing it prevails; Farewell for ever:
For, you, or I, or both, ſhall be ere long,
Where, you can do no right, nor I take wrong.

God give a better ſucceſs to our *Devotions*, then in dayes paſt; but I do yet ſee very ſmall appearances thereof, for, the beſt *Sign* at preſent that God will at laſt deliver us from the *Judgement* now lying upon us, and avert thoſe which we fear, is this; that *he removes them not before we truly repent:* I hear we have the ſame *Animoſities*, and the ſame *Avengeful ſpirits* amongſt us: I hear, the cryes of the Widow, Fatherleſs and oppreſſed, are as loud and lamentable as ever; That *Priſons* are ſtill as full, not onely of miſerable decayed Debtors, but, alſo crammed up as it were, to the deſtruction of many mens lives, or healths, with Perſons who ſuffer meerly upon the groundleſs Jealouſies, and pretended Suſpitions of malicious informers; and few take their Oppreſſions and ſtarving condition into conſideration. *Poverty* by *Oppreſſions*, and new *Oppreſſions* by *Poverty*, are become ſo *Epedimical* and *Univerſal*, that no Hiſtory can ſhew us that there ever were in the *ſame Land* (where no *War* did then rage) ſo many

thouſands of the ſame *Nation*, made beggarly and miſerable by each other; even by their *acquaintance*, their former Familiars, their *Neighbours*, *Brethren* and *Kinſmen*; or, where there was at ſo neceſſitous a time, ſo much *Luxury*, *Pride* and exceſſive bravery in apparrel. And the confederates of the *man of Sin*, do ſo endeavour alſo to root out their *oppoſers*, by whom the *Peace of God* ſhould be preſerved among us; and have ſo increaſed *Prophaneſs*, *Impiety*, and *Superſtition*, that, though many now think this *Nation* in a happy Eſtate, and near to a Glorious *Eſtabliſhment* in their Mode; the World ſeems unto me, rather nigh to ſuch a *Judgement* as *Noahs Flood*; or, theſe *Nations*, by their paralelling them in their ſins, not to be far from ſomewhat reſembling that which befell to *Sodom* and *Gomorrah*, unleſs God ſhall prevent it, for the ſake of his *Elect*.

Give me leave therefore (who ſhall probably never hereafter be troubleſome again in this kind) to declare freely and fully what I believe God declares unto my heart, by bringing an *Examplary Judgement* of his to my remembrance, recorded in the 21. Chapter of the ſecond Book of *Samuel*, which I am hopeful may opperate ſomewhat, being well conſidered, toward the aſſwaging of that *blood-thirſtineſs*, and toward purging away that *blood-guiltineſs*, which lies yet upon us; For, notwithſtanding the *blood* already ſhed, I do perceive that not onely many men, who are no wayes in their particular Perſons or Intreſt, damnified by thoſe who are queſtioned for ſhedding blood, have an unquenchable thirſt after more blood; but, that Women alſo, who are naturally tender hearted,

ted, are ſo inflamed with that thirſt (if we may know their diſtempers by their words) as if the *Death* of others were half the *Life* of their Souls; and as if they had never heard, who hath given it forth to be the *Mark* of *Whoriſh Women*, to hunt after the precious lives of men. I heard ſince this Text came into my thought, that you had a Sermon Preached before you, upon the ſame parſel of *Scripture*, on the late day of *Humiliation*; but I have not yet ſeen it, nor heard what Application or Uſe he hath made thereof; when you have heard me, try the Spirits by which we are guided; for, I will declare my ſelf impartially without reſpect of Perſons, according to that *Light* within me, which beameth from the *Light Eternal.*

In the dayes of *David*, there was a *Famine* three years throughout the Land; whereupon, he enquiring of God the cauſe of that *Plague*, received anſwer, that it was for *Saul* and his *bloody houſe*, who had ſlain the *Gibeonites*, a remnant of the *Amorites*, unto whom the Children of *Iſrael* had ſworn; yet, (as it is added in the Text) *Saul* thought to ſlay them, out of a Zeal to the children of *Iſrael* and *Judah.* From this *Record*, and the *Circumſtances*, I do undoubtedly collect, that *Famine* is a *Judgement*, proper to the avenging of *unlawful Bloodſhed*; and in reaſon it ſo appears to be; For as *Blood* is the Life of men, ſo the *Fruits of the Earth* are the Life and preſervation of *humane Blood*; and therefore juſtly taken away from thoſe, who are guilty of that Sin. A *Famine* is now begun among us, likely to increaſe and continue, unleſs we make our Attonement and Peace

 with

with God; which the *King* taking into conſideration, according to the Duty of his Place, ſtrictly commanded all his People to ſeek unto Almighty God for pardon of our ſins, by a General and unfeigned *Humiliation*; wherein he *Chriſtianly* Profeſſed, that *he* and his whole *Family* ſhould ſo joyn, that we might altogether as one man humble our ſelves in his preſence, in hope our *Devotions* might be accepted; and, I ſhall be glad if it hath been ſo performed, leſt elſe, it ſo provoke God, that inſtead of removing and preventing a deſtructive *Dearth*, it bring upon us, all his three *great Plagues* at once, doubled; even *Wars*, *Peſtilence*, and *Famines*, both Spiritual and Temporal. Let us take heed of it; And ſince *Bloodſhed* is the principal crime, for which the *Judgement* already begun is feared will increaſe, and for the expiation whereof ſome ſatisfaction muſt be made, to witneſs the truth of our *Repentance*, (though it be not in our Power to make ſatisfaction for the leaſt Tranſgreſſion) let us all be ſo cautious to ſearch into *the whole matter*, and to find out every Circumſtance of our *Duties*, that we add not *Sin* to *Sin*, *Blood* to *Blood*, and ſuppoſe we do well, when we have done more wickedly, by an hypocritical miſapplication, or an ignorant ſearch. Or, leaſt in place of true Chriſtian *Oblations*, we offer up the abominations of the *Heathen*, who ſacrificed the *Innocent* Children of their *Enemies*, to appeaſe the Ghoſts of their ſlaughtered *Princes*; or, do like them, who offered the Fruits of their *Body* to *Molech*, for the ſins of their *Souls*; Or, leſt we think, as many have done, we do *God* or our *Country* good ſervice, when we have

have oppreſſed, or ſlain, or baniſhed, thoſe who worſhip him not as we do ; even thoſe, for whoſe ſakes we are hitherto preſerved, by him, in whoſe ſight the Blood of the *meaneſt of his Saints*, is more precious then the Blood of the *greateſt King*, who hath not aſwell a *Saintſhip* as *Kingſhip*.

For the Expiation therefore of our *Blood-guiltineſs*, ſo far forth as it will be requirable to teſtifie the ſincerity of our *Contrition* and *Repentance*, (plenary ſatisfaction as I ſaid before, not being in our Power) we muſt effectually and ſpeedily proſecute the *means*, which are but two in chief. The one is, the waſhing away of wilful *Bloodſhed*, with the blood of *malicious Murtherers*, by Executing *Juſtice*. The other is by *Mercy*, in pardoning thoſe who have ſhed Blood *cauſually*, *ignorantly*, and without any apparant *malice* ; And, this *Juſtice* and *Mercy* muſt be diſpenſed without partiality, raſhneſs, malice, or by-reſpect to our *ſelves*, or to any other. That, we be not deceived in the *Perſons* who are to be the Objects of this *Juſtice* and *Mercy*, we muſt be very wary leaſt we incur the curſe pronounced againſt them, who *Juſtifie the wicked and condemn the Innocent* ; ſo, in ſtead of being rendred acceptable, become abominable unto the Lord ; For, the *World* is ſo full of deceitful *Juglings*, that, ſhe can make that which is *Righteous* and *Holy*, appear to be *unrighteous* and *prophane :* wrap up *Suparlative Impietie* in ſuch a *Myſtery*, that, it ſhall ſeem the Perfection of *Holineſs*, make *Traytors* and *Murtherers* appear to be *Saints* and *Martyrs*, true *Saints* and *Martyrs* to be reputed *Murtherers*, and *Traytors* ; and bring them to the greateſt outward ſhame and ſuffering. There-

Therefore to prevent theſe *Falacies*, we muſt by the example of *David*, ſeek of God, to be rightly informed, not onely as touching the true *Cauſe* of the *Plagues* that are feared, or lie upon us, but alſo for the *Principal Offenders*; for, if we ſeek but to *men*, to *humane Lawes*, and reaſon, and to what our own hearts will Dictate, there is ſo much falſehood in all theſe, being uſually ſwayed by *Self-Intreſts*, that we may eaſily be deceived.

If inquiry had been made in *Davids* time, touching the *Famine* afore mentioned, of that part of the People, then of *Sauls Faction*, who were the Murtherers, for whoſe *Bloodſhed* that *Plague* was inflicted; they, probably would have anſwered, that it was for the bloodineſs of *Davids* houſe, and of his *confederates*, who had Trayterouſly diſinherited the true apparent Heir of the *Kingdom*, Anoynted and made King by Gods own appointment, with conſent of all the *People*; and that his *Blood-guiltineſs* was manifeſt by a long Rebellious warfare againſt the houſe of *Saul* his *Lawful Soveraign*. If the ſame queſtion ſhould have been then asked of *Davids Party*, it is likely they would have ſaid, that *Saul* and his *partakers* were the Murtherers by ſhedding blood in oppoſing him, to whom God had tranſlated the *Kingdom* from *Saul*, for his diſobedience, and conferred it on *David* by the ſame *Anointing*, by the ſame *Prophet*, who inaugurated *Saul*; and in regard the *Kingdom* was alſo confirmed upon *David*, by conſent of the ſame *People*. If the *Prieſts* in theſe dayes, had been conſulted withall, they perhaps would have thought and ſaid, that it had been, for the Blood of thoſe *Prieſts of the Lord*, which

which were barbarouſly Butchered by *Saul*, rather then for the blood of the *Gibeonites* ; and, it may be they and many other (who uſually Judge according to common appearances) would have thought that *Famine* had been inflicted for the blood of *Abner*, *Iſhboſheth*, *Amaſa*, *Ammon*, *Uriah*, and many other, as well as for the blood of the ſaid *Prieſts*. But, the *Judgement* came not forth at that time for any of theſe ; It was not abſolutely for ſhedding of meer Innocent blood ; nor for *Blood Royal*, or eſteemed Sacred ; no not for the blood of a *King*, but for Blood ſhed by a *King* ; and for no ſuch precious blood as the blood of *Iſraclites*, or *Friends*, or *Free Subjects*, but for the *Blood of ſlaves*, of whom little account was made ; and for breach of an *Oath*, and a *Covenant* to and with deſpiſed Perſons, though contracted *Illegally*, yea, contrary to Gods *expreſſe command*, with a People whom they were to have deſtroyed ; and though, it had been fraudulently and furreptiouſly procured : which *Exemplary Judgement*, was executed and left upon record, to make it known to all *Nations*, and *Generations*, how abominable it is to God, when men violate the Lawes of *Humane Society*, though out of a pretended Zeal to the welfare of his *own People* ; and, that he will ſooner diſpence with an *Oath* and *Covenant* made ignorantly, contrary to his own *expreſſe command*, then with violation thereof, in ſuch a caſe, when it is once made ; and, that, neither length of time, or Pious, or Politick pretences, can incline him to leave it unpuniſhed.

This hints unto us, that which will be very conſiderable at this preſent by you, and by all this *Nation*,

Nation, as touching that *Bloodſhed* into which God is making inquiſition; & concerning which we are to make inquiry of *God* himſelf, by the *Urim* and *Thummim* of his *Word*; as alſo, by impartially examining our own *Conſciences*, leſt the *falſe Witneſſes*, which the World & ſelf intreſt may ſuborn, corrupt our Judgements: For, if we ask of our *meer Courtiers*, or *Fawning Paraſites* (who think there is more Divinity in the blood of *Kings* then of other men) whoſe *Bloodſhed* is at this time puniſhable by *Famine*, they (as I conceive) will tell us, that it is onely for the Blood of the *late King*, which I believe not, though there lies a *blood-guiltineſs* for that, on very many. If we ask of the *Prelates*, they peradventure will add thereto the blood of the late Arch-Biſhop of *Canterbury*, and the violence done to their *Hyerachie*. If we ask the reſt of the *Clergy*, they wil caſt in the blood of thoſe *Miniſters of the Goſpel*, who have been ſlain by the Sword, are deſtroyed by Oppreſſion: The *Peers* will ſay it is likewiſe for the Blood of ſome of the *Nobility:* If we put the Queſtion to the *Generality* of the *People*, they will affirm, that it was for the blood of their *Parents*, *Children*, *Brethren* and *fellow Subjects*. If we demand the opinion of the Papiſts, they will anſwer, that it is for the blood of their *Prieſts* and *Jeſuites*. If we Interrogate the *Proteſtants*, they unanimouſly cry out and ſay, that it is for the blood of thoſe three hundred ſixty and odd Thouſands, who were in a moſt Treacherous and Barbarous manner Maſſacred in *Ireland*, by the Papiſts: If we think by our *Laws* and *Parliaments*, to be rightly informed, they (not being infallible) will leave us as doubtful as the

the reſt ; For, *Laws* contradict each other ; one *Parliament* Enacts that for Law, which another makes Illegal ; and that to be *Hereſie* and *Treaſon*, which we are enjoyned by another *Parliament* to embrace for Orthodox *Truth* and *Loyalty* ; *Hocus Pocus* ! ſo, that if we had no better *Oracle* to enquire at , then theſe aforementioned , we may add *blood* to *blood*, by puniſhing *Innocents* as *Offenders*, and Juſtifying *Malifactors*.

In truth a *Blood-guiltineſs*, more or leſs, in all theſe reſpects , lies upon ſome of all diſſenting *Parties* throughout the whole *Nation* ; yea upon all without excepting one perſon, though they perceive it not ; and a greater *blood-guiltineſs* then the blood-ſhed of all thoſe put together will amount unto ; even a *guiltineſs* of the precious Blood of *Chriſt Jeſus* and his *Saints*, by oppreſſing them , not onely in depriving them of their Liberties and Eſtates (whereby *Life* is to be preſerved) until they loſe their lives more miſerably then by a *quick murther* ; but, by Tyranizing over their *Conſciences* alſo , to the deſtroying of their ſouls, if God prevent not. Unleſs therefore we will heed , and weigh this *guilt* , and ſanctifie out formal Humiliations with more works of *Juſtice* and *Mercy* then heretofore, they will prove *empty vanities* , and *Sacrifices* without Salt or Oyl. And, when we have according to *Davids Example*, duely ſearched out the *Sin* for which God hath begun to puniſh us (which probably is *Bloodſhed* in chief) the ſame *blood-guiltineſs* will continue upon this *Nation* , until as far as in us lies, we ſhall proportionably apply what is juſtly deſerved by the *Principal* , *acceſſary* and

G *cauſual*

caufual Tranfgreffors ; putting difference between them according to the quality and degree of their offences ; feeing fome of thofe who have been accufed and condemned , may poffibly be as far from being guilty of *Bloodfhed* , or *Treafon, knowingly or intentionally*, as they who went with *Abfalom* in the fimplicity of their hearts to a facrifice, when he rebelled againft his *father* ; and as *guiltlefs* of wilful *Treafon*, as the *Prieft* was, who gave the *Shewbread* to *David* and his Souldiers when purfued by *Saul.* Two men may be Active in the fame work, grinding at the fame Mill , fight in the fame Caufe, at one and the fame *Battle*, and yet one of them be juftly excufed and received to mercy, the other as juftly rejected. And when the matter is doubtful, we muft labour to our utmoft, to find out the *certainty*, inclining rather to *compaffion* then to extream *Rigor* in fuch ambiguities ; elfe we do neither according to the mind of God, nor make our felves to be fo capable of his *mercy* as we may. *Solomon* advifed us not to be over juft, that is, not to execute any *Juftice* without *mercy.* The very *mercies* of the wicked are cruel, much more cruel then is their *Juftice.* They who think they expreffe much love and Loyalty to the King, or to do him the more honour, by how much the more blood they fhed to avenge his *Fathers Death*, do more difadvantage and difhonour him thereby, then they who took away his *Life*, as it will be manifeft at the laft. The Indulgence of *David* to the People, who rebelled with his fon *Abfalom*, doth imply that a difference fhould be put between offenders according to the degree and nature of their

their offence, as did alſo the Cities of *Refuge* for *man-ſlaughter*; The *Jews*, who were guilty of the blood of *Jeſus Chriſt*, the King of Kings, (as *Paul* was alſo by Perſecuting the *Saints*) were capable of Divine Mercy in regard they did it meerly through ignorance, and by being involved in the *Epidemical Sin* of the *Nation* at that time; So, may many be at this preſent: And our King (if I am not miſinformed) is ſo naturally inclined to extend compaſſion to ſuch offenders, that probably the iſſue of *Blood*, had been here ſtopt long ſince, if he had not been urged to more ſeverity then he is inclined unto. And, doubleſs, they who ſubmitted unto His late *Proclamation*, which threatned that no mercy ſhould be vouchſafed unto them, who thereupon ſurrendred not their Perſons) were not ſo mad, as to come in with a purpoſe to be hang'd, ſeeing they might as poſſibly have ſecured their lives by flight as others have yet done; But, knowing their Conſciences clear (as I ſuppoſe) from having had any malicious intention in thoſe tranſactions wherein they were judged offenders; they ſurrendred themſelves into the Kings hands, with a belief that their Indempnity was ſincerely intended by the ſaid *Proclamation*, upon their ſubmiſſion; ſeeing elſe, it had either ſignified nothing as to them, or, ſomwhat *worſe then nothing*, to delude them with a falſe hope; which to believe, were ſuch a Derogation from the Kings honour, as I am not guilty of; and I am perſwaded he is ſo ſenſible how much it may concern him, that he will not deſtroy the hope which was begotten

by his own voluntary Act of Clemency. I my ſelf, (as, it may be, ſome other were) though ingaged heretofore with ſuch as oppoſed the *Royal Intereſt*, was even then, as far from intending any thing maliciouſly againſt the Kings Perſon or Dignity, that I truly pittied his eſtate; And ſo God proſper me, as I would gladly have contributed what was in my power toward his *Reſtoration*, or the ſetling of him in a ſafe and comfortable being, if I had then known how to have done it, without reſiſting God, or infringing that *fidelity* to which I conceived, I was then obliged; For which reſpect, I do verily believe, I may now claim an intereſt in all his Majeſties Publick *Acts of Grace*, notwithſtanding my former *Miſpriſions:* And that according to his Royal Promiſes and Ingagements voluntarily made, I may juſtly expect, at leaſt a competent ſubſiſtance for me and my Family, out of that eſtate, which I purchaſed and poſſeſſed, before his *Reſtoration:* For, he is not more ſafe in any mans profeſſed *Allegiance* or *Principles*, then in mine; who am probably perſwaded in my heart to believe, that after he hath tryed the temper of his People, God will put into his heart a deſire and reſolution, to declare and proſecute ſomewhat, extraordinarily tending to his Glory, and to the fruſtrating of the fears, hopes and expectations of many thouſands, who are now oppoſites in their *Judgements* and *Affections:* Nothing, but a malicious wickedneſs can ſuperſede this *Mercy*. It is a more manly *Principle* to ruine men ſpeedily and outright in fury, then by diſſembling an intention of *Mercy* to linger out their Torments, and deſtroy

deſtroy them at the laſt; of which cruelty, I conceive the *Prelates* to be leſs guilty at this time, then many other by whom we ſuffer; For, they are, for the moſt part, ſo true to their *Pride* and *Avarice*, that they devour us as quickly as they can, without masking or hiding their Intentions.

Let there be ſincerity therefore, in executing *Juſtice* and extending *Mercy*; and let us know and heed this to a *maxime*, which ought undoubtingly to be received; to wit, that if any *King*, *Supream Power*, *Prince*, *Commander in chief*, or any other by them Authoritatively deputed to diſpence their *Mercy*, or other *Priviledges* or *Conceſſions* of *Grace*, or of *right due*, ſhall, by his or their *Declaration*, *Proclamation*, *Letter*, *Promiſe* or *Ingagement*, make tender of them voluntarily to any real or ſuſpected *Delinquents*, (without any capitulation or conditions) actually inſiſted on by the ſaid *Delinquents* (eſpecially the ſaid *Granters* receiving benefit afterwards thereby) If theſe *Delinquents* accept thereof, ſubmit, and put themſelves into their Protection, without queſtoning the terms of expreſſion, or the ſincerity of the ſaid Granters intentions; Then, the ſaid Conceſſions are to be conſtrued to the utmoſt advantage of them, who ſo confided and ſubmitted. And, if in ſuch caſes there ſhall be any ſecret *Reſerve* or *Intention* in the ſaid *Granters*, whereby they who ſo abſolutely confided, ſhall be deprived of their *hope*; or if there be any explicite or *equivocal terme* therein, whereby the *Grace* hoped for, may be vacated, by the future Judgement of the ſaid *Granters*, or of other men, who are apparent Ene-

Enemies, or doubtful Friends to the *Granters*; it will be ſo evident an Injuſtice, ſo ignoble, and ſo Hypocritical a *Prevarication*, that, what *Reaſon of State* ſoever is pretended, it will be abominable to *God* and *Men*: The ſaid *Granters*, will juſtly loſe their honour both *abroad* and at *home*; none will confide in their *Grants*, *Promiſes* or *Ingagements* for the future, and *Divine Vengeance* will alſo perſue them. This may perhaps be diſtaſtful to them who relliſh not ſuch *aſſertions*; But, he who truely fears God, and declares *neceſſary Truths* in ſeaſon with a good Conſcience, needs not fear *men*, how furious or powerful ſoever they be; For, they will be afraid of him, if his Aſſertions be of God.

Moreover, let us take notice, that we ſhall neither be freed from the *Judgement* threatned, nor clear from the guilt of *bloodſhed* paſt, unleſs we proſecute every *medium* in our Power to prevent *bloodſhed to come*, by taking away the occaſions of malicious *Animoſities* which foment *diſcord*, the Uſher to *Murthers* and *Rebellions:* And this will never be effected in meer *Morral* or *Carnal Men*, but by executing of *Juſtice* between Man and Man without partiallity, and by permitting them to enjoy their Liberties and Livelihoods, according to Law, without Oppreſſions; For, it being their *Life-Blood*, they will ſtruggle for it, upon all advantages (though it be by *bloodſhed*) let *Divines*, Preach what they will, and *Stateſ-men* threaten & impoſe, whatſoever Oaths and other manacles they can deviſe; yea, though they loſe *Liberty*, *Eſtate*, *Life*, *Body* and *Soul* to recover it; Becauſe they cannot be made ſo

ſo ſenſible of any thing, as of their *Self Intereſt* and *preſent wants*; So, that, if their diſtempers be not aſſwaged, by the means aforeſaid, occaſion of *blood-guiltineſs* will ſtill continue; And as for them who being by *regeneration* made ſo conſcientious of yielding *Active* or *Paſſive Obedience*, to the Commands of *Authority*, that, they will ſuffer any thing rather then reſiſt to blood, though they loſe all that whereby the mainteance of their life-blood conſiſteth (and are expoſed to greater ſufferings, then by a ſpeedy Murther) they will make the *Land* lyable to greater *blood-guiltineſs*, and more dreadful *Judgements*, then the former: Becauſe, at laſt, it will provoke God for the ſakes of thoſe *Patient Innocents*, to ariſe from his Throne in Heaven and deſcend to be their avenger. This, I am warranted to declare; therefore conſider it; *Reaſon* is reaſon, and *Truth* Truth, though ſpoken by *Fools* and *Children*; The greateſt Perſons if they deſpiſe it, ſhall be deſpiſed; and the wiſeſt, if they ſlight it, are Fools.

It is impoſſible to enjoy the *Peace of GOD*, or long to preſerve the *Civil Peace*, without otherwhile giving an occaſion of *Bloodſhed*, when the *Conſciences* of men are intrenched upon, by impoſing that which is deſtructive to their *Natural* and *Chriſtian Freedom* in things indifferent; eſpecially, when they perceive them to be impoſed for ſuperſtitious ends onely, and to advance the covetuous deſignes and Intereſt of corrupt *Perſons* in *Societies:* For, though they who are ſincerely conſcientious, will (as I ſaid before) ſuffer any thing rather then give a juſt occaſion of offence,

fence, or act ought whereby the Civil Peace may be violated; yet, it is so abominable to meer Natural and Moral men, to see an unlawful Interest upheld and indulged, under pretences of promoting *Pietie*, or the *Common Welfare*, that they cannot well bear it, without such murmurings as may produce mischief at the last. Among other things considerable in that kinde, the Prohibition of meats on certain dayes and times, makes many very sensible, how impudently they have been fooled out of their Freedoms by Religious Impostors. For, though it be reasonable that the forbearing of *Flesh*, and the eating of Fish at sometimes should be enjoyned, for preserving the breed of Cattle, or such like respects; and that neither the *Fishing Trade* may be neglected, nor that blessing of abundance of Fish, seem to be despised, wherewith God hath plentifully furnished these *Ilands:* yet, who can understand what prudence or *Pietie* it is, that, according to an *Antichristian* Principle (which was introduced as it were in despight of what God hath declared in his *Word*) those *meats* should be judged unlawful, on some dayes in a Religious respect, which being Sanctified by Prayer and Thanksgiving, may be eaten at all times without offence to God? If there be no thing of Religion in such a *Restraint*, why should it be imposed as pertinent to Religion, and managed by *Officers* thereto pretending? If the observation of a *Lent*, be not as truely a *Turkish* as a *Christian Discipline*, or Ceremony, Let us know by what *Holy Text*, it is commanded, equivolent to that Authority, whereby that, and such like Impositi-

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ons, and interdicted, or at leaſt reproved. And, if, indeed it be of Divine Inſtitution, let it then be conſidered, what an abominable hypocriſie & abuſe it is of that Diſcipline, that the *Prelates*, their Vicars or other Officers, or Doctor Dodipol, with ſuch like Perſons ſhould make a ſordid gain thereof to ſatisfie their Covetouſneſs? diſpence with this Liberty to whomſoever they pleaſe for money; even to thoſe who deſire it, meerly to ſatisfie their *Luxurius Appetite*? taking that Freedom alſo to themſelves, by licenſing each other to eat *Fleſh*, when prohibited? If a *poor-man* be ſo ſick, that he cannot eat Fiſh without hazzard of his life, or hath ſuch an Antipathie thereunto that it alwayes indangers his health to eat it; why ſhould his life or health be put into the hands of ſuch Perſons who regard nothing ſo much as their *Self-Intereſt*? what Religion or Charity is it to make this man pay money for it? Is it not affliction enough that he hath ſuch infirmities, unleſs he ſhall be inforced alſo to add unto his Poverty, by paying for that Liberty to ſome Shabby Fellow, which God beſtowed freely upon him? yea, to pay for it to one perhaps, who whilſt he is Faſting, will conſume in Feaſting, that which he exacted? were it not more *Chriſtian* like (if ſuch a *Reſtraint* be civilly neceſſary) that ſober honeſt and faithful men, ſhould take the money given for ſuch Licenſes to help relieve the ſick and needy in neceſitous times? yea, if it be expedient for a publick benefit, that there ſhould be a reſtraint from eating Fleſh at ſome ſet times (as I believe it may be, if ordered according to the true intention of our Lawes) It

ſeems neverthelels, unreaſonable, that a corrupt Magiſtrate ſhould raiſe a large profit, to himſelf and his Officers, by Licenſing Butchers, Cooks and Powlterers, to the making that dearer to the People, which was over dear before. It were therefore more agreeable to *common Juſtice,* that the profit by Fees and Fines for ſuch Licenſes, if they be neceſſary, ſhould be rather employed to eaſe publick Burthens, or elſe to relieve the needy and oppreſſed: For, that Juſtice and Charity, might ſomewhat allay their diſtempers, who may perhaps be provoked beyond the Limit of their patience. *This laſt Paragraph was by forgetfulneſs omitted in the Papers which I ſent to the Houſe of Commons.*

This I have caſt in by the way, for a *Supplement* to my *Remonſtrance*, and now you have in effect, the ſum of what I have heretofore expreſſed publickly or in private, as pertinent to my *Vindication*; and I will hereupon requeſt nothing ſimply relating to my ſelf: For, to ſay truth, I can ask nothing to any purpoſe, nor can you *give* or *take away* any thing which will not be as advantagious or diſadvantagious to your ſelves, as to me, according as it ſhall be juſtly or unjuſtly *given* or *taken away*; and, if my *Fleſh* had as little ſence, of thoſe torments the world can inflict upon me, as my *Soul* hath at preſent, of thoſe pleaſures of hers, which I formerly enjoyed, ſhe had nothing in her power, which would much *delight* or *offend* me. If you reſtore unto me the Freedom of my Perſon, and poſſeſſion of my *Eſtate,* they may be loſt again to morrow; and, unleſs I might therewith enjoy the *Liberty of my Mind* according to the

the *Law of Nature*; and of my Conſcience, according to the *Law of Grace*, (whereof I ſee no great likelihood at preſent) I ſhall not greatly value either of thoſe accommodations, or my Life; but, as it relates to him who gave it. I have lived almoſt three quarters of a hundred years upon Earth, wherein I have obſerved the Works of God and men; ſeen the Almighties *Judgements* diſregarded, and his *Grace* turned into Wantonneſs; many *Changes*, every one worſe then the other; and am now in *Purgatory*, next Wall to *Hell*, where I perceive thoſe *Fiery Tryals* which melt and ſoften a *few*, do harden moſt men, into a froward impenitency; the *Gold* and *Silver* is thereby purified; the Wood, Hay, and Stubble conſume; and I ſhall ſhortly aſcend from hence, thither, where (though all things are already known) I muſt give up that *Teſtimony* which I ſhall leave behind me, of this *Generation*; wherein *Apoſtacies*, *Hypocriſie*, *Prophaneſs*, with all manner of *Wickedneſs*, and *impieties* ripen ſo faſt: (yea, wherein the *Doctrine* of *Chriſt* is ſo diſparaged by the Profeſſors thereof, who live contrary to the *Life of Chriſt*) that if the *Angels*, thereto appointed, do not ſpeedily thruſt in their *Sickles* and gather the *Wheat* into Gods *Garner*, and hack up the *Tares* for the fire; there will be few handfuls of *good Corn* left upon Earth, and little *Faith* found amongſt men when Chriſt cometh. This *Teſtimony* is true, though expreſſed in much infirmity, after the manner of men; therefore, I will conclude all with a *Petition* for thoſe things onely, wherein *Gods Glory*, your *Honour*, and the *Intereſts* of many

Thouſands are comprehended, as well as *mine*: The ſaid *Petition* is that which follows.

The PETITION.

I *Humbly beſeech your* Honours, *as you reſpect the many great and extraordinary* Mercies *of God lately vouchſafed to the* King, *to* your ſelves, *and to thoſe whom you* Repreſent : *As you ſtand in awe of thoſe* Judgements, *that are in part removed; as you deſire the total removal of thoſe which yet lie upon us; and the prevention of thoſe that are feared; as alſo, to behold the Face of God with Joy at the* laſt Judgement : *that, in all your future Conſultations, Debates and Actings, you ſeek the preſervation of a* good Conſcience, *in preferring the* Cauſe *and* Honour *of God, before all* Royal, Popular, *or* Perſonal Intereſts : *That, in particular you would be careful his* Divine Worſhip, *may not be adulterated, or clogged with the Superſtitious Traditions of Men, by your aſſent; and that no* Power, Perſon *or* Perſons, *by your neglect or means, be permitted to Uſurp a ſeat in the* Conſcience, *which is Gods* Peculiar Throne *upon Earth. That, you will*

will ſo endeavonr to Eſtabliſh the Kings Throne *in* Righteouſneſs, *that* Juſtice *and* Mercy, *being the Supporters thereof, neither the Juſt* Royal Perogative, *nor the* Lawful Liberties *of the People* (*by whom you are Intruſted*) *may be infringed, or claſh*; *But, that,* Right *may be equally diſpenſed. That, you would be merciful as our* Heavenly Father is merciful, *extending* Compaſſion (*which is the beſt Sacrifice*) *to other men, according to that* Mercy *which you would willingly receive, if you were in their ſtead; rather mitigating, then agravating their puniſhment, who have offended through* Ignorance, Weakneſs, *or* Inconſiderateneſs, *and not by* Deſign *or* Malice. *And, foraſmuch, as the* Priviledges *you Claim, were not at firſt conferred for your own ſakes, but for the ſakes of the* People *whom you repreſent, and by whom you were choſen and intruſted*; *That, you make no farther uſe of thoſe* Priviledges *for your Perſonal advantages, then may conſiſt with your* Truſt, *which is to be kept inviolable without reſpect of* Perſons, Fear, Favour, *or* Reward. *Theſe* Petitions *being by you approved and granted, ſo far forth as it may be in your Power, I ſhall have ſo large a ſhare in them, that it will be needleſs*

needleſs for me , to Petition *ought a part by* my Self ; *and I ſhall be fully contented with what God pleaſeth to allow* ; Praiſe him, *and* Pray for you *unfeignedly, as in Duty I am bound* ; *who, by vouchſafing theſe* requeſts, *ſhall have a Joyful* welcome home, *by all your* Counties, Cities, *and* Burroughs, *when you are adjourned, prorogued, or diſſolved* ; *And your* Honour, *ſhall be ſo tranſcendant, that no* Tongue, Pen, Lybeller *or* Lybel, *ſhall have Power to caſt a blemiſh thereupon.*

Jamq; Opus Exegi.

My Life, *and* work (*for ought, that yet I know*)
Is either quite, or almoſt ended now ;
And my Quietus eſt, *within a* Grave
Is, that, which beſt would pleaſe me, now to have:
For, by their ſtruggling, many years together,
My Fleſh *and* Spirit, *have nigh tir'd each other.*
Lord, let the ſhort-ſnuff, *of my* Life unſpent
Burn out, with clear flames, *and a* pleaſing ſcent.

Newgate, January the
27th. 1661.

Geo. Wither.

THE END.

1665.

A Memorandum to London.

[Hazlitt, No. 88.]

A

Memorandum to *London*,

Occaſioned by the *Peſtilence* there begun this preſent year MDCLXV, and humbly offered to the *Lord Maior*, *Aldermen* and Commonalty of the ſaid *City*.

By GEORGE WITHER.

Thereto is by him added, a *Warning-piece* to *London*, diſcharged out of a Loophole in the Tower, upon meditating the *deplorable Fier*, which conſumed the houſe of an *eminent Citizen*, with all the perſons and goods therein, at the beginning of our moſt Joyful *Feſtival*, in *December*, 1662.

Alſo, a *Single Sacrifice* offered to *Almighty* GOD, by the ſame *Author* in his *lonely confinement*, for prevention of the *Dearth* feared, and probably portended, by *immoderate Raines* in *June* and *July*, 1663.

Quis Legit hæc, *&c.*
Who read ſuch Lines as theſe ?
How few men, do they pleaſe ?

Moreover, in regard many have reported and believed this *Author* to be dead; we have annexed his *Epitaph*, made by himſelf upon that occaſion.

Imprinted in the Year, MDCLXV.

A
Seaſonable Memorandum

Humbly tendred to the City of LONDON, the Lord *Maior*, *Aldermen*, and the whole Commonalty thereof, by occaſion of the *Peſtilence*, begun this year, MDCLXV.

By their Old *Remembrancer*,
GEORGE WITHER.

THe *Pſalmiſt*, when he ſaw *Truths* foes grow ſtrong
A while reſolved to withhold his Tongue
Ev'n from *Good words*; (as I have often done)
But, in his heart, *New-muſings* then begun
To muſter ſo, that, he was forc'd to break
His reſolution, and his thoughts to ſpeak.
So fares it now with me; and I muſt do
That which my *Mover* hath inclin'd me to:
Vouchſafe it hearing, and GOD *be my ſpeed*,
For, it concerns you, and deſerves good heed.
This, now commencing, is the fourtieth year,
Since firſt, the greateſt *Plague* that raged here,
Within our time, was ſent for our correction,
To ſcourge us, with a *Peſtilent Infection*,

That, GOD's *intention*, being timely heeded
We, by *Repentance*, might have ſuperſeded
Thoſe following *Judgments*, which have ever ſince
Inflicted been, for our *Impenitence*;
And, are ſtill multiplying, as if from
GOD's quiver, *Sharper Arrows* were to come.

That *year*, I having lived, till the *Sun*
Had thrice twelve times, quite through the *Zodiack* run,
Conſider'd I had ſpun out half that time
Within your Walls, and might be one of them
For whoſe *Tranſgreſſions*, that ſharp *Viſitation*
Came to *deſtroy*, or work a *Reformation*;
And, thereupon (without conſtraint) intended
To wait on God, where I had him offended;
That, if to ſpare my life, vouchſafe he ſhould,
I might as truly ſerve him as I could,
By heeding both *his Actings*, *and our own*;
And making thoſe things unto others known,
Which I ſhould then obſerve, might beſt promote
His *honour*; and from being quite forgot,
Keep that upon *Record*, (though to our ſhame)
Which might hereafter, glorifie his *Name*.

During that *Plague*, not one night, all the while,
Remov'd I thence, the diſtance of one Mile,
Or ſhuned either *perſon*, *place*, or *ſight*,
Which, me, experimentally then might
Acquaint with any thing, whereby to learn
My *Duty*, or what would my *work* concern;
By which means, I found reaſon to confeſs
(As *Job* in his probation did profeſs)
That, I, who heard of GOD, but by the *ear*,
Before that time, then, *ſaw him* as it were;

And

And, had ſome things, likewiſe, to me reveal'd
Which were from many wiſer men conceal'd ;
So that I both foreſaw, and then foretold
What many thouſands did fulfil'd behold
Soon after : yea, moreover, ſome of them
Who, many years, my *Cautions* did contemn,
(And ſcofft at my *Predictions)* juſtifi'd
That, which in times paſt, they did much deride.
But, in their *old waies*, moſt men did proceed
As if they took a very little heed,
Of any thing, paſt, preſent, or to come, (Doom.
Which might preſerve *Peace*, or prevent their
What I then *ſaw*, and *foreſaw* would befall,
I did record, in that which I did call
BRITANS REMEMBRANCER ; and have not
Regardleſs, what *tranſactions*, here were ſeen (been
Dnring thoſe *fourty years of Provocation*,
Wherein, GOD's S*pirit*, by this Generation
Hath greeved been. Of that large *Premonition*,
At leaſt four thouſands at the firſt Impreſſion
Were publiſht through theſe *Iſlands*, to prevent
What ſeem'd at hand ; and, to the ſame intent
In *ſeveral modes*, at ſeveral times before
This preſent day, five times as many more
Premonitory hints, whereon enſue
As mean effects, except among thoſe few
For whoſe ſake (*next his Sons*) GOD, yet hath pity
On theſe three *Nations*, and on this great *City*,
Though they have proſecuted and oppreſt
Thoſe, in whoſe *Weal* their *welfare* doth conſiſt.
But, this comes not within the *Creed* of many
Nor can be poſſibly believ'd of any,
Whom *Pride*, *Self-love*, and *Ignorance* bewitches
Either with dotage upon *Pleaſures*, *Riches*,

Or *Power exorbitant*; becauſe no *Grace*
Can get admittance, where thoſe fill the place,
For, theſe, are part of thoſe things where withall
The *Devil* tempted *Chriſt*; and they who fall
By not reſiſting him in that temptation
Are drawn, at laſt, to yeeld him *Adoration*
(Though peradventure they perceive it not)
And, when he that advantage once hath got;
It is not in the power of any one
To diſpoſſeſs him, bud of GOD alone.

Judgements and *Mercies*, in the common mode
Move not without th'immediate hand of GOD,
Or, ſome *impulſes extraordinary*
When from his *Dictates*, wilfully they vary.
The moſt *Convincing Truths*, make them but mad-
They, to the *wiſeſt Charmer* like the *Adder*, (der;
Still ſtop their ears; and them he works upon
No more, then if he Sung unto a *Stone*.
This renders theſe more brutiſh then a beaſt
By whom CHRIST is but formally profeſt:
For, *Beaſts* will ſhun the dangers that purſue them;
Meet thoſe who feed them, when their meat they
ſhew them;
Know their *preſervers*, yea return them too,
Requitals, in their kind, for what they do:
Whereas *beſotted men*, ev'n when they may
Perceive themſelves beleagured ev'ry way
With miſchiefs; although plainly they may ſee
That their Endeavours unſuccesful be
In ſpight of all their *policy* or *power*,
And, God, Avengments threatning every hour
By *Prodegies*, and by *Events*, that from
No mortall hand, to croſs their hopes can come,
They

They either look on them as caſualties,
Or, them not to concern, in any wiſe :
Then, with full ſailes, run head long on that *Rock*
Which is in view ; at their good counſel mock,
Who tell them lovingly, how to avoyd
That, whereby, they ſhall elſe be quite deſtroyd,
If they *proceed* ; or, caſt an *Anchor* where,
They, now in hope of Preſervation are :
And, if theſe be not *madmen*, there are none
In *Bedlam*, where we hear is many a one.
Ev'n as a nice and *wanton Appetite*,
Longs after *Kickſhaws*, and takes more delight
In diſhes made up of they know not what,
And not ſo wholſome, as plain ſolid meat ;
So, moſt men, with *Expreſſions* are beſt pleas'd
From whence, *one ſentence*, hardly can be ſqueas'd
Which well conſider'd, any way conduces
To *civil manners* or to *pious uſes*,
Though you ſhould ſtrain out all, that every word
For *Caution*, or *Inſtruction*, might afford.
To all ſuch true *Phanaticks*, this will ſeem,
To be perhaps, of very ſmall eſteem,
Becauſe, it ſpeaks plain ſenſe, and is not deckt
And trim'd up with ſuch gawds as they expect.
Yet this, & thoſe ſtrains which they much diſpiſe,
May be a means to make ſome *fools* more wiſe.
GOD promis'd to his *ſervants* long ago,
He would upon their *Children* ſhed forth ſo
His *holy ſpirit*, in the later ages,
That they ſhould be inſpired with preſages
Of things to come ; and (to his *Name* be praiſe)
This we have ſeen accompliſht in our daies.
Strange *Viſions* have appear'd, *Truths* are foretold,
By men and women too, both young and old,
Which

Which (though to carnal men vain dreams they
ſeem)
With ſuch as know God, they have more eſteem,
And will appear to be his *Diſpenſations* ;
As proper alſo, to theſe Generations,
As thoſe, which were diſpenc'd, in ages paſt,
Unto the *Jews* at firſt ; or, at the laſt,
When, as phanatik, and ridiculous,
Their *Prophets* to them ſeem'd, as ours to us.
For, oft by their *Inſpirer*, they were moved
To *Speak* and *Act*, what was by few approved ;
Sometimes, to perſonate, what was abhord,
Or ſeem'd not with *good manners* to accord,
Ev'n in their Judgements, who appeared then
The *wiſeſt* and the moſt *religious men* ;
Eſpecially, when God impos'd on ſome,
Things to be *ſignal* of what was to come.
But, all his *Diſpenſations* heretofore ,
And now in uſe (or whatſoever more,
Shall be hereafter) ſcarcely will ſuffice
To make us, in theſe doting ages wiſe.

God, hath omitted nothing to recal us
Or, to prevent that, which may elſe befal us ;
For every *year*, and upon each *occaſion*
That did occur (to cauſe a perturbation
Or breach into our P*eace)* he moved ſome
So zealous of our welfare to become,
That they their own peace have oft hazarded,
(And loſt it too) by things endevoured
For our avail ; yea, though their pains and coſt,
(As to themſelves) was likely to be loſt
Perſu'd their Aime, ſometimes, by *general*
Precautions, which did much concern us all ;

And

And, otherwhile, by memorizing that
Which in *particular* ſeem'd to relate
To *Perſons* or to *Places*, as it beſt
Might bring advance to *publick Intereſt*:
Forewarnings have by GOD vouchſafed been
To you by others (as they cauſe have ſeen)
Who ſeem'd to come with more authority
And truſted with *Credentials*, whereof, I
Unworthy am; But, whatſoever they
Or I appear, that, which I have for you
Prepared by Gods help, I offer now,
In hope, it will be heeded ſomewhat more
Then that, which hath been tendred heretofore.
This *year* his former *Judgements* GOD repeats,
And, once again, your *ſinful City* threats
With *Peſtilence*. He, over us doth ſhake
A dreadful *Rod*, wherein I notice take
Of three ſharp twiggs; and he above knows whe-
They ſhall be ſingly felt or all together, (ther
Becauſe, he onely knows what will be done
To ſtay that, which already is begun,
And keep out thoſe two, which your City threat,
But, have not yet got entrance through the gate.
London, I fear, unleſs thou take more heed
In what Courſe thou hereafter doſt proceed
(Although that God's *Long-ſuffering* towards thee
Continues yet) at once, with all the three
Thou ſhalt be ſcourg'd: for mockt, GOD will not
I am reſolved therefore, whatſoever (be.
May be the Conſequent of my endeaver,
Now to proceed in what he moves me to,
And, I in duty am oblig'd to do;
Becauſe, though my Good will you ſhould abuſe,
Your faults, my negligence would not excuſe,

Who, look for my reward (if any due)
From him, whoſe work I do, and not from you.
My firſt *Memorials*, in their *Title page*
Hold forth an *Emblematical preſage*,
Beſides much thereby *verbally* expreſt
(Relating to the *plague* which doth infeſt
Your City now) which worth the obſervation
May be, in every ſuch like *Viſitation*,
And might have had, if heeded, good effects
(Which have been loſt by manifold neglects)
And ſtill may, were things better thought upon
Which thereby, are adviſed to be done.
But here, to adde that, will ſpend too much time,
And therefore, I referring you to them,
That, now will proſecute, which more then *Reaſon*
Perſwadeth me, is at this day in ſeaſon.
Your *City*, I have lov'd and honored,
And, no leſs now, then heretofore I did,
For, GOD hath made it, the moſt honour'd place
That is within theſe *Iſles*, or ever was;
He hath inrolled, and renown'd her *Name*
Among the Cities of the greateſt Fame,
That either are, or were below the S*un*
Since men to dwell in *Cities* firſt begun.
Large P*ledges*, he upon her hath beſtown
Of his *eſpecial Love*; ſome favour ſhown
Vouchſaf'd to few of them; and ſuch a meaſure
Hath ſtored up in her, of his *hid treaſure*,
And intermixt, from time to time, ſo often
Mercies and J*udgements*, hardned hearts to ſoften;
So in *Long-ſuffering*, alſo doth perſevere
(Though we are at this day, grown worſe then ever)
That I perceive in her a *Seed* and *Root*,
Which to his Glory ſhall bring forth good Fruit
In

In his due time ; and this inclineth me
To ſend theſe *Memorandums* now to thee,
Intending in thy *Sickneſs*, here to ſtay
Once more, when thy *falſe-lovers* fly away ;
And in, or near, thy borders, to remain
Till GOD reſtores thee unto health again ;
Or, till by being quite deſerted here,
I ſhall be forc'd to ſeek my bread elſewhere ;
Of which I dreadleſs am . For, I depend
Upon that powerful, and moſt faithful friend
Who hath preſerved me often ſince my birth,
From worſe things then *War*, *Peſtilence*, & *Dearth*.
Phyſitians, and all elſe, who ere they are
That, of *Sick perſons* undertake the care,
Do challenge, and ought alſo to aſſume
(Though them, it may be it will misbecome
At other times) a freedom to ſpeak ſo
And, and as occaſion moves them thereunto,
To act what's pertinent to their diſeaſe
In way of *Cure*, although it may diſpleaſe.
I may, and do, as juſtly challenge now
(Since neighbour like I mean to watch with you)
Like Liberty ; and will be bold to tell
That which I know will help to make you well,
Although, therewith diſpleas'd, you froward be,
Harſh words for my good will return to me,
And rage like thoſe, who ſeem to looſe their wits
When they are in their *Peſtilential fits* :
For, I ſhall ſober be, though ſomewhat ſad,
To ſee thoſe, whom I would keep tame grow mad.
And you I hope, what ere ſhall now be ſaid
Will patient be, when well my words are weigh'd.
Conſider well (for now high time it is,
That you and all men ſhould conſider this)

I ſay, conſider how you have improved
GOD's Mercy ſince his Judgments were removed;
How, that provoking ſinfulneſs abates,
And that Abhomination which God hates:
Nay well conſider if it be not more
Abhominable, then it was before.
I fear it much, and ev'ry day this fear
Increaſeth by what I do ſee and hear;
For, ſince I knew the world (which I have known
And heeded, till an old man I am grown)
I never heard this *Nation* ſo defam'd
As now of late; and ſins not to be nam'd
By modeſt men, with ſo much impudence
So often acted with ſo little ſence
Of *manhood*, nor with ſuch impunity
By perſons of no vulgar quality.
Both old and young men, high, low, rich and poor,
Out acted have tranſgreſſors heretofore;
Children are left ſo looſe to ſpeak and do
What their corruption doth incline them to,
(And ill example teach) that if their courſe
Continue long, we ſhall at laſt grow worſe
Then *Sodom* and *Gomorrah*; which GOD knows
I do not mention (as ſome may ſuppoſe)
To ſcandalize this *City* or this *Nation*
But to provoke them to a *Reformation.*
To that intent, (ſo far forth as it ſhall
Concern this *City*) ſpeedily let all
Who are in power, with prudence and in love
The ſtrength of their Authority improve
Them to indulge and keep from violence,
Whoſe converſations are without offence;
And, by their executing of the Law
In purity, ſtrive to keep thoſe in awe

Who

Who either ſhall malitiouſly tranſgreſs
(By an infringment of the *publick peace*)
Or wilfully *commit*, *abet* or *teach*
What, of the *Moral Law* may be a breach.
That nothing may by you be done unto
Another, which you would not have him do
To you, if in his caſe ; ſearch what you find,
That may on you be charged, in that kind,
And heartily repent it. That, moreover
You may faults, which will elſe lye hid, diſcover ;
Conſider, whether you have not with gladneſs
Inſulted over men oppreſt with ſadneſs,
Afflictions heaped up, upon Afflictions,
Or, added Cruelty to due corrections,
By ſeeking more to ſatisfie your Luſt,
Or Vengeance, then to execute what's juſt
For *Juſtice ſake* ; or elſe, to pleaſe their Foes,
Condemned *Innocents*, their lives to loſe.
Your waies examine, & ſearch out what crimes
You have of late, more then in former times
Been guilty of : As, whether you have been
Or not, defiled with that ſcarlet ſin,
Which in times paſt your *City* did abhor,
As being a *peculiar* heretofore
Of that *Malignant City*, where the Whore
Beſtrides the *Beaſt* : be heedful alſo, whether
It be not partly, or elſe altogether
His *work*, to be in cruelties delighted ;
To ſee meek, honeſt, harmleſs men diſpighted
For *Conſcience ſake* ; inhumanly exil'd
Husbands from wives, the parent from the child
Impriſon'd to the looſing of their lives
Their little Children, their beloved Wives,
And their whole Families expos'd thereby

To that unſpeakable extremity
Of wants and ſufferings, which no fleſh and blood
Can bear, without immediate help from GOD.
Whoſe *will* is thereby wilfully withſtood.
And why all this? not for tranſgreſſing Laws
Of GOD or *Nature*, but alone, becauſe
Theſe could not condiſcend the world to pleaſe
By an infringment of their *conſciences*.
Heed what this may deſerve, if you deſire
To ſtop the *Plague* begun; leſt elſe the fire
Which may be kindled in your habitations,
Do quite conſume them ev'n to their foundations.
For, GOD, of his *Prerogatives* is Jealous
To vindicate all thoſe he will be zealous
Who ſuffer for his ſake, although perchance
They may be blamable through *Ignorance*,
Or other, humane frailties; for where he
Sees *Faith* and *Love*, their ſins he will not ſee.
As for their *Perſecutors*, though he may
His juſt Avengments, for a while delay,
The patience of his people he doth mind,
And, they who ſhew no *mercy*, none ſhall find.
Examine, whether ſince you made your peace
With GOD, the renovation and increaſe
Of wilful ſins deſerved not renewing
Of Plagues removed, and of worſe enſuing.
It is not without cauſe, that God now hath
Such complicated Judgements, in his wrath
On *thee* and *thine* inflicted, when grown great
In *hopes*, thou thoughtſt thy happineſs compleat:
Nor is it hidden from thee altogether
For what ſin, GOD ſends *this*, or *that plague* hither.
In truth, all Plagues are due unto each ſin
When with *Impenitence*, perſiſted in,

Yet,

Yet, frequently the ROD's wherewith we are
Corrected, ſhew forth in Particuler
What we offended in. For *Superſtition*
Was *Gideons* Family brought to perdition;
King *Davids* pride, made manifeſt in him
By numbring of the people) brought on them
A *Peſtilence*: GOD viſited the earth
For wilful breach of C*ovenants*, with Dearth;
And (as to *Zedikiak* and to *Saul*
It did for that provoking ſin befal)
The chief offenders and their Children too,
Stand liable to death for ſinning ſo.
Oppreſſion, *Cruelty* and *Idolizing*
The Creature (or things of our own deviſing)
Have been chaſtiz'd with *ſervitude* and *fear*,
And, when *Will-worſhipings* impoſed are
On others, with inhumane violence,
Injuſtice acted with ſuch impudence
As *Jezabels* and *Ahabs*, rarely ſhall
Such, ſcape from that, which did to them befal.
But, when that *Hipocrites*, by lying hid
As *Annanias* and *Saphira* did,
(Till GOD diſcover'd them) may poſſibly
Obſcure the grouth of *Infant Piety*;
When they, who *Truths* foundations overthrow,
When, her malitious perſecutors, grow
So mighty, that the Saints unable are
To calm them, or their furious rage to bear;
Or, when *Prophaneſs* and *Abhominations*
Like *Sodoms*, wholly, hath corrupted *Nations*
Or *Cities*, till there ſhall appear in men
Nor *will* nor *power*, them to reclaim agen;
GOD, in ſuch caſes, to himſelf alone
Aſſumes the punniſhing of what's miſdone

And

And very frequently doth puniſh too,
In ſuch a mode as mortals cannot do:
Sometimes, by *Sudden Death*, when they are in
Their Jollity, or in the Act of ſin;
Sometimes, by *ſickneſſes* that long endure,
Whereof no man can find the *Cauſe* or *Cure*;
Sometimes, by that, which (till their provocation
Of GOD) had been a means of *preſervation*;
Sometimes, they of their lives have been bereaven
By *Lightning*, or by *Thunderbolts* from Heaven;
And, otherwhile (ſtruck with *diſpaireful fears*)
Are made to be *Self-Executioners.*

This gives a *Hint* of that which more affords
Then fully is expreſſed by my words
To make it plain; but either thou, no doubt
Or, ſome for thee, will ſearch and find it out;
Or, by the the ſearching after it, diſcern
Somewhat, which thee as nerely will concern.
Take heed of *neighbours*, and *familiar friends*,
Who fawn upon thee for their own baſe ends,
And love thee not, (though they reſpect profeſs
By many ſhews of hearty friendlineſs)
For, ſome of them, already cauſe have bin
Of adding much both to thy *Plagues* and *ſin.*
But, ſpecially, of thine *own ſelf* take heed
For, thence thy greateſt dangers will proceed.
Conſider therefore, by thy ſelf alone,
What thou omitted haſt, and what miſdone;
Whether thy folly, falſehood, fickleneſs,
Apoſtacy from what thou didſt profeſs,
Falling from thy *Firſt Love*, by miſ-advice;
Thy *Luxury*, thy ſordid *Avarice*,
Or, ſome vain hopes, deſerv'd not deprivation
Of that, whereof, thou hadſt an expectation;

Heed,

Heed, whether, to have cured, or prevented
One P*lague*, thy ſelf thou haſt not complemented
Into a ſcore ; (at leaſt, to ſtop one curſe,
Indanger'd drawing on thee many worſe.)
Obſerve, if ever *Beggery* and P*ride* ;
Did both together, upon one horſe ride
So frequently as now, through every ſtreet,
Or walk ſo often on the ſelf-ſame feet ;
And, whether miſchiefs which at preſent fall
On ſome, will not at laſt extend to all.
Mind well what thou art *doing* ; what is *done* ;
What is *deſigned*, but not yet begun ; (ded ;
For what thou both with *words* and *ſwords* haſt plea-
What, thou haſt moſt *affected*, or moſt *dreaded*,
What thereon follow'd, or might have ſucceeded ;
What factions thou haſt favor'd, and what ſtill
Wouldſt favour, were thy power like thy will.
London, if ſeriouſly thou ponderſt this
Thou wilt perceive that what ſucceeds amiſs
Flowes chiefly from thy ſelf ; and how can thoſe
Be friends to any who are their own foes ?
Thy *Chiefs*, care not how others they inſlave,
So, they themſelves from ſervitude may ſave,
Yet, theſe in fine, by that which doth befal
Become to be the baſeſt ſlaves of all,
Ev'n *Bondſlaves* to their *Luſts*, and to the *Devil*
By getting an habitual love of evil.
They hunt for *honour*, but, their *fiery Title*
Will adde to them, leſs honour then a little.
They covet to be rich ; but *wealth* ſhall more
Increaſe thoſe *wants* and *Luſts*, that make them
(poor.
In P*olicy* and P*owre*, their truſt is plac't
Yet, they become diſpiſed fools at laſt.

Yea, we have ſeen thoſe whom *wealth*, *wit*, and
Supported, ſink down breathleſs in one hour, (*powre*
That, we may know, there is an *unſeen hand*
Which oft ſtrikes thoſe, who without fear, may
Of *humane Juſtice*, and beyond the reach (ſtand
Of *Mortals*: That, therefore, which this may teach
Let all thoſe heed, who, yet much heed it not:
And, let them (by whom this is oft forgot)
Remember ther's an all beholding eie,
Which ev'ry ſecret purpoſe can eſpie;
And, *Angels* alwaies ready at command,
To execute what no *powre* can withſtand;
And ſuch, as will for no bribe or reſpect,
The proſecution of their charge neglect.
Let likewiſe, thoſe who moſt oppreſſed are
Be taught hereby, ſtill patiently to bear
The *Croſs* impos'd for trial of their Faith:
(What ever, their oppreſſor doth or ſaith)
In *perſeverance*, let them ſtill attend
On GOD with meekneſs, till their *Trials* end.
And leave all *Carnal weapons*, to their uſe
Who, muſt be ruined by their abuſe.
I do preſume, among you many are
Who, to this wholeſome *Principle* adhere,
And, that if into practiſe carried on
It ſhall both ſuperſede the Plague begun
And ev'ry other feared Plague prevent
If timely they their other ſins repent.
For GOD, will winck at many faults in thoſe
Who *love*, and leave *Revenge* to his diſpoſe;
Yea, oftentimes experience we have had (bad,
That, worſe it makes things which before were
When through impatience we in our own mode,
Attempt to do, what muſt be done by *GOD*.

Or,

Or, our ſuffering ſhall prolong (at leſt)
By our *ſelf-actings*, when we do our beſt.
This P*eſtilence*, which now is brought in hither,
I am aſſur'd, proceeds not altogether
From C*auſes meerly natural*, but comes
To execute GOD's juſt deſerved D*ooms*,
From his immediate hand; and will therefore,
Thoſe Medcines need, which muſt do ſomewhat
To cure, or ſtay it from proceeding on, (more
Then can be, by joint *Art* and *Nature* done.
If you deſire a S*overaign Antidote*
The beſt I know (if you neglect it not)
Is metaphorically call'd *Herb-grace*,
And will be very uſeful in this caſe;
Some, term it *Rue*, becauſe twill not begin
To operate, until we *Rue our ſin.*
Take *Rue* and *Reaſons* then, which ſignifie
Repentance and *Diſcretion*; Theſe apply
As you find cauſe; which, if you do, and *Faſt*
From things that were offenſive in times paſt,
Keep from thenceforth a conſtant *wholeſome diet*,
And in your hearts endeavour to be quiet,
My life for yours, GOD will your Souls deliver
From ev'ry hurtful arrow in his quiver.
Nor *this*, nor any P*lague* ſhall you anoy,
Although as to the *fleſh*, it ſhould deſtroy;
For, that can adde to mans loſs or grief
VVhoſe expectation is a *better life.*
GOD, to this P*eſtilence* hath joyned *War*,
And *Famine*, ſeems not from us to be far;
VVhich, if it now ſhall come will make the trouble
VVe feel already, to be more then double,
Becauſe, our fellow feeling is no more (poor.
Of what they ſuffer, whome theſe times make

For, ſuch are our *deportments*, as if neither
Sword, *Peſtilence* and *Dearth*, put altogether
Were no more , but an Army which did ſtand
Arayed, to be at our own command,
To execute our pleaſures upon thoſe,
(Although our friends) whom we repute our foes.
And therefore, have rejoyced when they ſeiz'd
On them, with whom we highly were diſpleas'd.
When, unto us, ill grounded hopes appear
Whereby, of *Mercies* we preſuming are ;
We are frollick, as if GOD did ſee
Our groſs *Hypocriſies*, no more then we.
But, let men heed well whether, to acquire
The *Sequels* which they naturally deſire
Is to inſult when GOD corrects their foes,
Or, cenſure his Intents concerning thoſe
Whom he Afflicts ; as if for wrong to *them*
It rather were, then for offending him :
Or, as if ſins to others onely known,
Were more conſiderable then their own.
There is obſerv'd, much *Arragance* and *folly*
In ſome of thy *Relations* ; from which wholly
Thou for the time paſt, canſt not cleared be ;
Therefore to keep from future ſcandal free,
And alſo, for thy Credits reputation
Take theſe *Memento's* to conſideration.
Conſider, if it ſober men befits
To ſing with Jollity about the ſtreets
Vain *Triumph-Songs*, when *war* is but begun
As when a *final Victory* is won;
Since tis well known, that many who at firſt
Have thrived beſt, at laſt have thrived worſt ;
And, that GOD juſtly ſuffereth ſometime,
(For Cauſes which are onely known to him)

Thoſe

Thoſe, more then once, before their foes to fall,
Whoſe C*auſe* he beſt approveth ; and who ſhall
Be conquerors at laſt : and that, where guilt
Is equal, he lets blood be often ſpilt,
And *war* prolongs, or maketh *peace* twixt them
Who diſagree, as they make peace with him.
Therefore, when you are underneath the *Rod*,
Remember, you are in the hands of GOD. (ceſs,
When he hath crown'd your hopes with good ſuc-
Demean your ſelves with Chriſtian Lowlineſs :
For, when his *Mercies* much inlarged are,
He doth expect a joyful *filial fear* :
This, labour to preſerve, leſt elſe, the lack
Thereof, may bring *reverſed Judgments* back.
Conſider, whether Ships, Arms, men and horſe,
With *policy* united unto *Force*,
Can proſper to th'advancement of their end,
Who, upon thoſe things, or *themſelves* depend :
Who, all their oppoſites as much diſpiſe
As if their Armies were but Gnats and Flies,
Think to ſubdue them with jeers, mocks & taunts,
Puff up each other, with braggs, ſhameleſs vaunts,
And lies deviſed by their fooliſh makers
To keep from fainting Cowardly Partakers,
Whoſe Conſciences accuſing them of guilt,
(Becauſe, their hopefulſt Refuges are built
On Quickſands) they become heart-ſick with fear,
As oft as any evil News they hear ;
And, on each ſlight Report of good ſucceſs,
Inſteed of pious and meek thankfulneſs,
Run to the *Taverns* (which are much more free
To all, then *pious Meeting places be*)
There, heathen like, nay rather more uncivil,
Offer up *Drink Oblations* to the *Devil.*

And, to chear up each others drooping Souls
Sing ſongs between their glaſſes and their bowls ;
Or intermix Reports of what was won
Or loſt, though that was never ſaid or done.
Such *Sacrificers*, may find ſome effect
In part, according to what they expect,
But neither for their *Faith* or *Righteouſneſs* ;
Nor will our hopes, longlaſting be, unleſs
Uſe , of the Common means for our defence,
Be Sanctified by true confidence
In GOD, and we with his *known will* comply,
Bearing what ere betides us patiently ;
Improve each Favour and Deliverance,
To ſomewhat which his Glory may advance ;
And whereby, they who are oppreſt and grieved
May ſome way charitably be relieved :
For, it is no beſeeming *Thank-Oblation*
For Mercies, when a *City* or a *Nation*
Shall Solemnize it with but little elſe,
Save Gunſhot, Bonfires, Jangling of the Bells,
Or, making others of their Joys partakers,
Onely, in ſmoke and ſtinck, of Squibs & Crackers ;
Or gathering rude throngs of men and boys,
To make about thoſe flames a barbrous noiſe,
Which muſt be fed with fewel forc'd from ſome
Who had none left to make a fire at home ;
Then *drink healths* to each other in the ſtreet
Untill they cannot ſtand upon their feet,
Or elſe looſe their own healths : what thus to do
Can wiſe men think it will amount unto
But meer diſpight of GOD, contempt of grace,
And, throwing (as it were) durt in his face
For, Benefits receiv'd ; though they make ſhew
As if they had return'd him all his due,

When

When, they but pleaſe themſelves, by doing that
Whereby they ſing their own *Magnificat ?*
What can be deemed a juſt recompence
For ſuch ingratitude, for an offence
So foul, ſo capital, but that inſteed
Of future *Bleſſings*, *Curſes* ſhould ſucceed ?
London, heed this, and if thou wittingly
Of ſuch *Prophaneſs* and *impiety*
Art guilty now, or haſt been heretofore,
Repent it, and henceforth, do ſo no more.
But, herein, ſome will more concerned be
Then thou art, yet, I mention this to thee
With ſome hope, that, they will the leſs contem
What's written here, becauſe, not writ to them.
Much more I have to adde, which I forbear
Leſt, I by adding more then thou canſt bear
With patience, may deſtroy what I deſign
For this whole *Nations* welfare and for thine,
By ſo diſpleaſing thee, with what I write
That, thou ſlight all whereto, I thee invite :
For, though thy *flattrers* make thee to believe,
Thou art in better caſe, then I conceive,
Thy *beſt friends* know, that thine own provocati-
Imprudency in ſome of thy *Relations*, (ons,
(Ev'n of thy *Watchmen*) who ſhould cures provide
For thy diſtempers, are ſo giddifi'd,
And, that their *Eies*, their *Ears*, yea and their *brains*
(With every *faculty* which appertains
To thy weal) are obſtructed ſo, by fumings
From their *Self-ſeekings*, & their, high preſumings,
That thou art, by what theſe in thee have wrought
Into an dangerous *Conſumption* brought ;
For, thy decay of Trade, much hath increaſt
Their Poverty who thereby are diſtreſt :

Thy

Thy *hands* and *feet* whoſe labour heretofore
Supplyd thy wants, now, can do little more,
Becauſe, thy ableſt members, by whom theſe
Employd have been, partake of their diſeaſe:
And, ſuch *Confuſions* daily do begin
To multiply, and farther to break in,
That, I am at a ſtand, what more to ſay
Or, what on thy behalf, I ought to pray.
Yet, one *Expedient*, I now think upon
Whereby, it may be, ſomewhat will be done
For they availe, if thou ſhalt not omit
(As GOD inables) to endeavour it.
And therefore, let that which I next expreſs
Be read, and minded with due heedfulneſs.
In thee, are at this day, the chief *Well-ſprings*,
Of all thoſe *good*, and of thoſe *evil things*
Which throughout theſe *three Nations* are diſperſt;
And of the *Later*, were the *Stream* reverſt
Or dam'd up at the *Fountain*; and, the *firſt*
Set freely open here, it would become
A *Rivolet of Waters*, flowing from
That *River*, which through *New-Jrruſalem*
His Currant hath, ſtill iſſuing out of *him*
Who, of thoſe *Living waters* is the *head*
VVhich through all Nations will at laſt be ſpread.
And *London*, three times happy, ſhalt thou be
If this *Bleſt Fountain* may break forth in thee,
To ſweeten ev'ry *Ciſtern* in theſe Lands,
VVhich now, brimful of ſtincking water ſtands,
And breed all theſe *Infections* in our *Clime*,
VVhich are ſo baneful to us, at this time.
There is a poſſibility of this
If we our parts do, as GOD hath done his;

Or,

Or, but endeavour to co operate
With him, as he enables us, in that
Which he requires (thereto vouchſaving ſtill
Aſſiſtance to our *deeds*, and to our *will.)*
By this *Compliance*, that *New Heaven* and *earth*
VVhich is expected, would ere long come forth ;
And *Righteouſneſs* , then from thy *habitations*
As amply flow out, thorow all theſe *Nations*
As wickedneſs doth now ; or heretofore
It did, when ill examples made it more.
This *Change*, more happineſs would hither bring
Then, when in triumph thou broughtſt in the *King*,
And of rejoicing, give more cauſe by much,
Then we ſhall have when we do beat the *Dutch*,
And are from dread of that delivered too,
VVhich ſome ſuſpect the *French* intend to do ;
Yea, and from what, more dangers threats then
(either
Of thoſe *two* ſingly, or both joyn'd together :
Ev'n from thoſe, which are poſſible to come
From *Factiouſneſs*, and *Male contents at home*.
But this Joy will encreaſe, and all our fears
Abate, when men do more incline their ears
To what's proclaimed by thoſe *Trumpeters*
VVhom GOD reſerved, to make proclamation
Of that, which moſt concerns this Generation ;
And, when the *Influences* of GOD's graces
By *ſupreme perſons*, and by *powerful places*
Shall not obſtructed be, as we have ſeen
Of late, and as they very long have been,
By *Antichriſtian wiles* ; and thoſe through whom
They are more dangerous to us become,
Becauſe their *formal piety* makes ſhowes
To be for *him*, whom, chiefly they oppoſe.

Thou art abuſed by miſinformations,
Not thou alone, but likewiſe theſe three *Nations*
By thoſe *Mintmaſters* of untruths and lies,
Who cheat the whole world with fallacies,
Yea, much diſ-ſerviced, diſhonor'd too,
Is *he*, to whom, they yet pretend to do
Good ſervices; and they by their Deceits,
Have him reduced unto may Streights
Which will deſtroy him, ere he is aware,
Unleſs, GOD ſhall unſnarle him from their ſnare;
And, in what misbefals, thou wilt have ſhare.
To take my counſel, then, think it no ſhame,
(Although, a poorer man then he I am
Who ſav'd a *City*; for, a *Mouſe* may gnaw
That ſnare aſunder, which, nor *Lions* paw
Nor teeth can break. Go, quickly, quickly lay
Your *Skarlet Gowns*, and your *gold chains* away;
Faſt, watch and pray; do as King *David* did;
(When he the *peſtilential Angel* ſpide)
Of ſomewhat, unto GOD an *offring* make
Which is thine own; that he a gift may take
Made acceptable, by, and in his ſon,
To ſtay the *Plague*, which newly is begun.
Shut up your ſelves awhile, and throw aſide
Your *factiouſneſs*, your *malice* and your *pride*;
Luſt, *Avarice*, and them with ev'ry Sinn
Whereby the wrath of God provok'd hath been.
Fall down before his feet with humbleneſs,
Your *miſdeeds*, with true *penitence* confeſs,
Eſpecially, thoſe crying *ſins*, whereby
You often have inſenſt his Majeſty.
Among which, no crime can offend him more
Then when you ſhall (as *Cain* did heretofore)
Deſtroy

Deſtroy your *bretheren*, becauſe, to GOD
They dare not ſacrifice in ſuch a mode,
As they believe he neither doth command
Nor takes, with good acceptance, from their hand.
Your *Priviledges*, they do not invade
By *violence*; but, lovingly perſwade
To what they do believe, promoteth beſt
Gods glory, and the *Publick Intereſt.*
Be thou as charitable unto them;
Leave that to God alone, which unto him
Alone belongs; when he into the *Land*
Hath caſt his *ſeed*, permit the Crop to ſtand
Till harveſt; pluck not that away,
Which looks like *wheat*, though it may prove but
But, weed out that alone, which ev'ry one (*Ray*
Knows hurtful to the *Corn*, and will be none.
Thus, having way prepar'd to make your peace,
With GOD, in *Faith* and *Love* emplore his Grace.

This being done; the next work, which to do
Thou art, as I believe, oblig'd unto,
Is to improve the powre thou haſt in *him*
Who over all theſe *Iſlands* is *ſupream*,
And with whom, thou doſt in more favour ſtand
Then any other *City* of this Land.
Whilſt his eſteem of thee, doth ſeem to laſt
(And ere fit opportunities are paſt)
Unto his *Royal Throne* make thy *Addreſs*,
Emplore him, with deliberate advice,
To hear and heed that, without prejudice
Which may in ſeaſon, offred be by them
Who fear God, and both love and honour *him*,
With an intent to ſerve him faithfully,
Without ſelfends in ev'ry thing, whereby

Their ſervices ſhall really conſiſt
With GOD's, with his, and with their *Intereſt*,
For whoſe ſake, he originally gave
All thoſe *Prerogatives* that *Princes* have.
For, though men ſo unbiaſſed, may dare
To ſpeak ſome *Truths* which all men cannot bear,
(When cauſe requires) they will with moderation
So heed what tendeth to the preſervation
Of *common peace*, and of the dignity
Belonging to his *royal Majeſty*,
(Whom God hath honor'd by reſtoring him
Unto his *Predeceſſors* Diadem)
That, neither *he*, nor *they*, nor *I*, nor *you*,
Shall have cauſe, to diſlike what will enſue.
If you believe this, and endeavour ſo
To proſecute it, as you, may yet do,
Who knows, what he, who hath the hearts of *Kings*
(And the diſpoſing of all other things
VVithin his powre) will do, although this may
Propoſed ſeem, in a diſpiſed way.
Tis an adventer, which though partly loſt
VVill bring in ſome return, that's worth the coſt:
And thoſe ſtreights (if well heeded) wherein *he*
This C*ity*, and all theſe *three Kindoms* be
Adventrers needs, and ſomewhat to be done
VVhereof, no likelihood is yet begun.
For, that which muſt draw *order* from *confuſions*,
To our *Deſtractions*, timely, put concluſions,
And, ſo, *divine* and *civil pow'rs* unite
That, neither, may infring each other right,
Effected cannot be, by *hauty words*,
By *Policy*, or *temporary ſwords*,
Nor by that *Formal Sanctity* with which
The *Grand Impoſtors* of this world bewitch
Deluded

Deluded ſouls (that all things may become
Subjected to their *Arbitarry Doome)*
But by ſuch *Inſtruments* and by ſuch *waies,*
As thoſe, by which C*hriſt* did begin to raiſe
His *Kingdom* at the firſt ; and by which here
It ſhall continue untill he appear
With that *powre,* which ſhall batter & beat down,
More *Idol Temples* then were overthrown.
Since his firſt coming ; and, root out all thoſe
Idolatries , which out of them aroſe ;
Together with the Thrones of all thoſe *Kings,*
That are partakers in ſuch *worſhippings* ,
And made drunk with her C*up* who rides the
The Subjects of his *Kingdom,* have oppreſt, (Beaſt ;
And ſhall oppreſs them without *penitence,*
For provocations , by that great offence.
More might be ſaid, but, this ſhall now ſuffice ;
" GOD *make us all unto ſalvation wiſe,*
" *Preſerve us in his love, ſo knit together*
" That we in his love may preſerve each other ;
And, that all we can *think* , or *ſay* , or *do*
May now, and in the cloſe, conduce unto
The glorifying of his holy *Name*
Though to our ſelves, it may occaſion ſhame.

AMEN.

A further *Ingagement.*

MAny years after that *Grand Peſtilence,* in 1625, during which I wrote my Book called BRITANS REMEMBRANCER, and after publication thereof; ſome eminent perſons, having reſpect thereunto; endeavoured of their own accord, (without my ſeeking) that the Office of their C*ity Remembrancer*, then void, might have been conferred upon me; which motion, though it took not effect, was by me as thankfully taken as it was by them lovingly intended. Had it been ſucceſsful, I ſhould then perhaps have been more obliged upon outward conſiderations, then I am now, to continue my abode here during this *Viſitation,* then I was in that aforementioned. Nevertheleſs, I yet reſolve to partake with this *City* in GOD's diſpenſation, at this time alſo, unleſs I ſhall be conſtrained by Neceſſity, to ſeek place of abode, and means of ſubſiſtance elſewhere.

Yet, I have little external incouragement thereto; for, to mee, it appears by many Symtoms, that ſome here, are malitiouſly affected towards me, (who have no diſaffection to any perſon, as appears in particular, by their declaring already, that my houſe is infected with the *Peſtilence* and Shut up; whereas (God be praiſed) not ſo much as one hath been there ſick of any diſeaſe,

diſeaſe, ſince that *Plague* laſt begun ; nor is it, to my knowledge, near my *habitation.* What was deſigned by the publiſhers of that *Report*, I cannot imagine, unleſs it were becauſe, they knowing, I had no means of livelihood left (ſave what was ſupplied by the Charity of my Chriſtian friends onely) they hoped, I being deſerted of all, might be the ſooner expoſed to deſtruction ; as I hear ſome are, whoſe condition is more to be coſidered and pitied, if it be ſo. But this troubles me not in reſpect of my ſelf ; For, GOD cannot be kept from me, who is my onely All-ſufficient Refuge and Protection : And if this *Peſtilence*, and *Famine*, alſo, Viſite my *Dwelling*, (into which her *Siſter Poverty* is already come) they ſhall be *welcome* ; for, they are *Angels* of GOD, and it is better to fall into his hands, then into the hands of *men.*

Written in *June*
1665.

A

A

Warning-Piece to *London*,

Diſcharged out of a Loophole in the Tower during the *Authors Cloſe impriſonment* there.

It was meditated upon the deplorable conſuming of an eminent *Citizen* with his whole Family, in the night, by a ſad and ſuddain Fire, at the beginning of our moſt *Joyful Feſtival*, in *Decemb.* 1662.

The *Author* conceived, that it would better ſtir up the hearts of ſome, by being *ſung*, then *Read*: Therefore, he compoſed it in *Lyrick Verſe*, fitted to the Tune of the *Lamentation*, at the end of the ſinging *Pſalms*, if the laſt *Strain* of that *Tune* ſhall be repeated with the two laſt lines in every *Stanza*.

WAke *London* wake, Faſt, watch, and pray,
Well heed likewiſe this *Warning-ſong*;
To eat and drink, riſe up and play,
Hath been thy daily practiſe long:
Oh! from henceforth, remember more,
Thy *Brethren*, whom oppreſſors grieve;
Refreſh the ſick, relieve the poor;
For none without good works believe.
If hardly ſav'd the Righteous are
Ah! how ſhall wilful ſinners fare?

2. The

2. The *Rich man*, heedleſly diſcerns
The near approaching day of wrath,
To fill his *Warehouſe* and his *Barnes*,
Is all the preſent care he hath.
At large, he preparation makes
For offerings to his *Belly God*,
Till *Juſtice* an occaſion takes
To mixe thoſe *offrings* with his blood;
When fools in folly moſt delight,
They, often, looſe their Souls that night.
3. Our *Love* is cold, nigh ripe our ſin,
And, in their march, GOD's Judgments be;
At his *own houſe* they do begin;
Then, from them, who ſhall now be free?
To make us thereof take more heed,
One houſe they ſingled out of late,
And, in a bright *flame-colour'd weed*,
Upon the top thereof they ſate
And when to ſleep they laid their heads,
Conſum'd her dwellers in their beds.
4. Why ſhould not each man to whoſe ear
This news was in the morning brought,
Upon himſelf reflect with fear,
Thus, thereon muſing, in his thought?
LORD, this unlook'd for ſtroke of thine,
Hath often been deſerved by me;
This ſad miſhap might have been mine
This night, had it ſo pleaſed thee;
But, (praiſed be thy holy name)
Here, yet alive, and ſafe I am.
5. Oh with what terrors, were they ſtroke
How ſadly were they diſcompos'd,
To find themſelves when they awoke
With ſtifling *fumes*, and *flames* inclos'd?

It made their terror much the more,
If to remembrance they did call
What they had done, awhile before,
And, what ſo quickly did befal.
More dreadful it appears to me,
Then Dungeons, Racks, and Halters be.
6. Thus will they fare, when his laſt *Doome*
To paſs on ſinners, *Chriſt* appears;
Thus, in a moment, he will come,
When leaſt the world his coming fears.
Thus, whether then her heedleſs heart
Is either ſleeping or awake,
Surprized with a ſuddain ſtart,
They ſhall with horrid terrors quake,
When they behold with ſad amaze,
All things about them in a blaze.
7. Unleſs my thoughts miſdictate me,
A *ſecret Judgment*, in this Act,
May doubtleſly diſcerned be
To ſhew GOD's hand was in the fact.
For, though his *waies* are in the dark,
Forth from the C*loud*, a flaſhing breaks
To ſhew us, (if we ſuch things mark)
His purpoſe, by the *Courſe* he takes.
In darkneſs he hath perfect Light,
And all mens deeds are in his ſight.
8. But, though this *Judgment* be ſevere,
Let not us who eſcape it, ween
Them, greater ſinners then we are;
But, judg what our deſerts have been.
Chriſt doom'd not thoſe whom *Pilat ſlew*
As more to blame, then other men,
Though with their blood he did imbrew,
That, which they ſacrifized then;

And

And of thoſe perſons judg'd as well,
On whom the Towre of *Silo* fell.
9. Hereof, ſmall ſenſe have carnal men ;
This, for *ſad news*, at *Noon* they tell,
Return unto their ſins agen,
And ſleep *next night* at brink of *hell* :
That, which concerns their ſafety moſt,
As quickly ſlips out of their mind
As letters written in the duſt,
Blown out with ev'ry puff of wind.
Of others harms, how ſenſeleſs grown
Are they, who do not mind their own ?
10. This came to paſs within thy walls,
That, thou mightſt thereof take good heed,
Mind, who thereby upon thee calls,
And think, what further may ſucceed :
It was not from thoſe places far,
Where much to be, thou doſt delight,
That thou ſhouldſt heed thy dealings there ;
And, it befel there in the *night*,
That, thou, a ſtricter watch maiſt keep :
For *Sathan* wakes, when men do ſleep.
11. Hereof, likewiſe, let heed be took,
That, when thy heart was moſt ſupine,
This *Judgment*, in upon thee broke,
Amidſt thy *Muſick*, *mirth* and *wine* ;
And, that, unleſs for ſin thou mourn,
Relieve and comfort men diſtreſt,
Thy *Feaſts*, to *Faſtings* GOD will turn,
And, ſmite thee when thou fearſt it leaſt.
When *Sodom* ſinned without ſhame,
Down thereon, *Fire* and *Brimſtone* came.
12. The *Drowned world*, was warn'd of old
Of what would in ſhort time befal,

By *Words* and *Doeeds* it was foretold,
Yet unregarded ſtill by all.
They married and in marriage gave,
Did eat and drink, as we do now,
Did ſo, the wrath of GOD outbrave,
And, as we, liv'd they car'd not how:
But, lo, when in leaſt awe they ſtood,
Out break the *Deeps*, in came the *Flood*
13. Thou, LONDON, whoſoe're doth weep,
Doſt, on thy Viol, play and ſing;
Thy *Children*, daily revel keep,
Ev'n when their *Paſſing bells* do ring.
Themſelves on coſtly Beds they ſtreach,
Regarding not how *Joſeph* fares;
To them, who of *Repentance* preach
They liſten, but with *Adders* ears.
And, well he ſpeeds, who ſhall be heard,
If *miſchiefs* be not his reward.
14. In *ſixteen hundred ten and one*,
I, notice took of *publick Crimes*,
With mine *own faults*, I firſt begun;
Obſerv'd the *Changes of the Times*:
And, what GOD had on me beſtown
Employed for the C*ommon good*;
Therein, I ſought to find mine own,
Which, was ſo oft miſunderſtood,
That I, for being ſo employd,
Have been *three times*, nigh quite deſtroyd.
15. In *ſixteen hundred twenty five*,
When thou wert *ſick*, *I watcht by thee*;
Then, did my *Firſt Forewarning* give,
And, this perhaps, my *laſt* muſt be.
For, now, my *Tools* away are took,
Some things *half wrought*, ſome *but begun*;

Quite

Quite being rob'd of alll my ſtock,
Concludes my *work*, before tis done;
And that *Fleſh Ragg*, by me yet worn,
May ſoon drop off, or, off be torn.
16. Here, I yet live, where, what me grieves,
But few of thine, have heeded much;
Nor *Mayors*, *Aldermen*, or *Sheriffs*
Or any noble, great or rich;
But, in *Long-ſuffrings* being old,
(If not relived by the poor)
By *ſickneſs*, *hunger*, or by *cold*
Death had ere now, unlockt my door.
Leſt thou as much neglected be,
Think more on GOD, though leſs on me.
17. My *Publick warnings*, are ſuppreſt,
As once, was *Jeremiahs* Roll;
Which GOD, will when he ſees it beſt,
Revive, with an inlarged S*kroll*:
Meanwhile, by *ſtifled muſings* tir'd,
The flames within me cloſly pent,
Like powder in *Granado's* fir'd,
Do tear my heart, through want of vent,
And crack my *earthen veſſel* more
Then all my *ſuffrings* heretofore.
18. Within thy *Weſt* and *Eaſtern* J*ail*.
Now twice ten months confind I've lain,
Denied both *Relief*, and *Bail*,
Which *Law* allows, and *Rogues* obtain:
To tell, what others did, or ſaid,
Is thought in me a *grand miſdeed*,
Though being of their harms afraid,
I did but bid my friends take heed:
If this be falls for *words* well ment,
Woe to *ill deeds*, with *ill intent*.

19. Alas! how apt are we to fear,
Or fancy danger, where is none?
Yet how unapt, how loth to hear,
What may prevent a certain one?
Except propounded in their mode,
Who, in their own conceit are wiſe,
The Counſels both of *Men* and GOD
They, either fruſtrate, or diſpiſe:
Which being well weigh'd, is a *ſigne*,
That, to *deſtruction* they decline.
20. Seaven daies before the late ſad night,
Thy *Prætor*, ſeized in my hands
What GOD inclined me to write,
For timely *warnings* to *theſe Lands*;
So, that, which to their weal conduc'd,
Hath hitherto been fruitleſs made;
And, I more ſtrictly have been us'd,
Though, I before, hard meaſure had.
But, GOD, by whom it was begun,
Will gard me, till my *work* is done.
21. No more ſeems now within my powre,
But, down to lie, beneath my Lode,
Attending my *Redemption hour*,
With patient waiting on my GOD.
Yet, there is hope, that *Prayers* may
To what is feared ſtoppage put;
And, ſince, to *Heaven* ther's open way,
(Though from the world, I cloſe am ſhut)
As *Jonas* did (when in a *Whale*;
Cloſe priſoner kept) to God ile call.
22. Correct us LORD, but not in wrath,
Purge rather, what miſdone hath been,
By any *temporary Death*,
Then by correcting *ſin* with *ſin*,

For

For all the blood that hath been ſpilt,
Let us, who think our ſelves moſt clear,
In private, ſearch out our own guilt,
And, wherein elſe, we faulty are,
That, by a *ſelf-condemning Doom*,
We may eſcape the wrath to come.
23. Preſerve thy C*hurch*, Lord, bleſs the *King*
And, ſeeing thou haſt him reſtor'd,
Him, out of all his troubles bring,
And, make his *will*, with *thine* accord,
That under his Protection here,
We, without *faction*, *hate* or *ſtrife*,
(In all uprightneſs, without fear)
May live a ſanctified life,
And, he indulge the *Conſcience tender*,
As beſt becomes, the *Faiths Defender*.

Thus, on what lately did befal,
I ſung my *Muſings*, to the wall,
Which gave thereto, as much regard
As moſt will, when abroad tis heard:
For, little have ſuch lines as theſe,
Which may a C*arnal pallat* pleaſe.
The *wanton* huggs a wanton ſtrain,
The *miſer*, that which treats of Gain;
Ambitious men give moſt applauſe
To that, which their, Ambition claws;
In lies and follies, fools delight,
And, if this ever come to ſight,
It will by none, be reliſh'd well
Save thoſe, with whom the *Graces* dwell.
The more *Precautions* are in ſeaſon,
(The more agreeable to Reaſon)

Their

Their Rage it will the more increaſe,
Who are inclined to oppreſs;
And, if I die not in this place,
It will be meerly of GOD's grace,
To make it known, the *Rage of man,*
Is bounded, do the worſt he can.
Theſe *Muſings*, and ſome other too,
Eſcap'd ſurprize, with much ado,
And, that whereof I was bereft
Me, for awhile in ſadneſs left;
Yet, much more ſorrowful am grown
For others ſakes, then for mine own,
Becauſe, the *world* ſo misbefriends,
What to her own well being tends.
God, never any P*lace* bereaves
Of *ſaving means*, till him it leaves;
Nor is their any man quite loſt,
Till he reſiſts the *holy Ghoſt.*
He, helpleſs leaves no *willing one*
In acting what he would have done;
But, when to *ſelfneſs*, man adheres
Then, as he worketh, ſo he fares.
GOD, gives firſt motion to each *wheel,*
In motion alſo, keeps it ſtill,
If he with him *Compliance* feel,
Elſe let's it go which way it will.
Thus he will do, and thus hath done,
Ev'n ever ſince the world begun.
That, men his *works* and mind might mark,
He preach'd by *Noah* and his *Ark,*
And, to prevent their threatned *doom*
Allow'd them *ſixcore years* to come.
That, *Sodom* timely might repent,
He, *Lot* to be exemplar ſent;

When

When *Balam* miſaffected was
He made a *Preacher* of his *Aſs* ;
And by a *Whale*, he *Jonas* ſent
To bid the *Ninevites* repent,
Who, more thereto inclined were
Though *heathens*, then moſt Chriſtians are.
What did to *Iſraels* weal belong,
He gave by *Moſes* in a *ſong*,
That, when *Records* could not be had,
They, thereof mindful might be made.
When their *Tranſgreſſions* were nigh full,
To *Babel* they were ſent to ſchool ;
Since which time, they ſtill growing worſe
(Till they incur'd *Cains* dreadful Curſe,
For ſhedding of their brothers blood,
Who died zealous of their good)
Them, out of their *good land*, GOD hurl'd,
To rovee like him about the world ;
Depriv'd (now *ſixteen hundred years*)
Of *Prophets* and *Remembrancers* :
And, in this mode, with ev'ry *Nation*
God deals, e're *final Reprobation.*
LORD ! from their wandrings call them home ;
Into thy fold, *back let them come.*
We got advantage by their fall
Let it increaſe by their Recall.
Since they, and we in ev'ry ſin,
Have Paralels, *a long time been*,
Let our joint force, *henceforth be ſpent*
To move each other to repent,
That, they and we may in that Place,
Become Partakers of thy Grace,
Where Jews *and* Gentiles *ſhall be ſaved*,
By our Redeemer, *and thy* David.

By *wiſer men*, in times of old,
Much was expreſt, which I have told,
And, they have both in *Proſe* and *Rimes*,
Forewarnings given in their times;
Declar'd in ſeaſon, how GOD deals
With wicked *Realms* and *Common-weals*.
Our own *Records* likewiſe declare
GOD's frequent diſpenſations here;
How conſtantly, *avenging wrath*
In ev'ry Age purſued, hath
The greateſt *Tyrants* in their turns,
Though ſometimes, he their *doom* adjourns.
But, that, no juſt excuſe will be
Either, to other men, or me,
If we ſhall negligently do
What, GOD inclines our hearts unto,
And may, now, or in future daies
Advance mans *welfare*, and *praiſe*.
For, on us lieth Obligations,
To bring forth in our Generations,
VVhat needful ſeems to be expreſt;
In ſuch a manner alſo dreſt
As beſt that Ages temper fits
In which we live, and beſt begets
A timely heed, in thoſe to whome
VVe ſerviceable would become:
Yea, we to them muſt hand it too;
Elſe, lamely, we our duties do.
Thus, I according to my powre
Have done, and therefore kiſs the *Towre*
From whence, I ſend this *Warning-ſhot*
By *Ammunition* hardly got.

LONDON,

LONDON, as *Moſes* gave a *ſong* to be
Iſraels MEMENTO, I give this to thee ;
To ſhew, that (though the world doth me deprive
Of what was hers) I ſomewhat have to give
Which I by GOD's free grace, may call mine own,
And, is not needleſly on thee beſtown.
But, e're ſome *change*, the means thereof bereave,
Now, both of *Friends* and *Foes*, *Ile take my leave* ;
Adue my *Foes* ; for often, by event,
You did me good, though none to me you ment.
To pray for you, I know, I am your debter,
And, therefore ſo I do ; GOD, *make you better*,
And ſo to mark and mind what he intends,
That, we may in his *Love*, henceforth be *friends*.
My *friends*, farewel ; and no whit grieved be
Though you ſhould me no more in *Babel* ſee,
For, at the *Holy Lambe*, we ſafe ſhall meet,
E're long, in *New Jeruſalems* high ſtreet.

Written in the
Towre 1662.

The meek, *and* humble *to adviſe*
I write ; *but not to teach the* wife.
You muſt not therefore, *here expect*,
Such Strains *as* theſe times *beſt affect* ;
For, *you may have enough of thoſe*
By others writ, *in* verſe *and* proſe.

A

SINGLE SACRIFICE,

Humbly offred to *Almighty* GOD, by the *Author* during his lonely Confinement in the *Towre*, to mediate his gratious preventing the *Dearth* feared, and probably portended, by immoderate *Rains* in *June* and *July*, 1663.

That he with Tools *might for this* work *be fitted*,
His Jailer, *and his* Keeper, *he outwitted*;
For, *twas his greateſt ſuffring*, *to be pent*
From means, *to give ſuch* meditations *vent.*

SIN, like the *Ocean* (but, not ſo well bounded)
Theſe *Iſlands* hath on ev'ry ſide ſurronded,
And, many Breaches, lately made it hath
Which to the furious Tempeſts of GOD's wrath
Expoſeth us (ev'n quite throughout theſe Lands)
So, that, Hills, Dales, and all in danger ſtands.
The *Air*, whoſe cloudy brow, upon us lowrs,
Diſſolves it ſelf, into deſtructive ſhowrs,
To move us unto tears of *penitence*
By feeling that, whereof we have no ſenſe.
For, they, who are moſt ſenſible of ſpoyl
(by *Rains* or *Droughts*) of corn, and wine and oyl,
Feel not in heart, the leaſt remorce for *ſin*;
But, when they ſhould bewail it, laugh and grin.
They,

They, who are very froward, and repine
If they looſe but their *monky* or their *ſwine*,
(And, ſometimes vex them ſelves till they are ſick,
For loſſes, not amounting to a *Chick*)
And can with many bitter tears, bemone
Small *ſuffrings*, for their greateſt ſins ſhed none.
In mine own perſon, I much need not fear
Such *temporary Plagues*, as threatned are
By Rain or Winds, by cold, or ſcortching wether,
By ſuddain floods, or fires; for, I have neither
Eſtate to loſe, nor hope of getting ought
Which, by ſuch things, may be in hazard brought;
And, am at preſent, with my daily bread,
By his own hand, miraculouſly fed,
Whoſe *All-ſufficiency*, ſhould me ſuſtain
Though all the *world* were to be drown'd again.
External things, are little pertinent
To my chief ſafety, or my beſt content:
For, ſhould a *Famine*; me of life bereave
Death would be more advantage then to live
A life like mine; and as I have been us'd,
A ſpeedy death, is rather to be chus'd.
Yet, whilſt, I may be ſerviceable made
To him, from whom, this life at firſt I had,
I am content to live till it expires,
Although it were in *ſtormes*, in *floods* or *fires*;
And, likewiſe, am ſo ſenſible of that
Which to the *Common welfare* doth relate,
That up to GOD a *prayer* Ile prefer
To crave prevention of what many fear:
For, though I am not ſuffred to preſent
A prayer to *King*, *Lord*, or *Parlement*;
Here, to GOD's Throne I free acceſs have got,
And he doth hear me when men hear me not:

Of which aſſured, in this *lonelineſs*,
My ſelf to him, I humbly thus addreſs.
Almighty and moſt merciful Creator,
Of heaven and earth, of *fire*, of aire and water,
With whatſoe're, conſiſts of *forme* or *matter*,
Of all inviſible, or to be ſeen,
Of all that *is* or *ſhall be*, or *hath been*,
Felt, *heard* or *underſtood* (excepting *Sin*,
At whoſe birth all *Privations* did begin.)
Thou, by whoſe wiſdom all the whole *Creation*,
Is ordred, and hath ſtill a preſervation,
Make acceptable in thy ſight, I pray,
What I ſhall meditate or write this day
And, let not my *Requeſts* be flong away,
Though we have often forfeited again
That *Grace*, which we did heretofore obtain,
And liable to all thy *plagues* remain.
We muſt confeſs, that in theſe laſt *three years*,
Thou haſt abated many of our fears,
For thine own ſake, and for the ſakes of them,
Whom thy *blaſpheamers* and their *Foes contemn.*
Awhile ago, we were ſurpriz'd with dread
Of hunger, and the ſcarcety of bread,
By ſuch *diſtemper'd ſeaſons*, as foreſhew'd
That *Chaſtiſement* which here, is now renew'd;
And, was remov'd, ere many had much ſenſe,
Of what ſome felt, or of their own *offence*.
Once, we were frighted with ſuch *ſickneſſes*
As ſeem'd forerunners of the worſt diſeaſe;
And, till this hour, a brutiſh *Diſcord*,
Keeps us in daily hazard, that the *Sword*
Will be again unſheath'd: yea, though we are
Preſerved ſtill, from what we juſtly fear,
And that, thy patience might be more diſern'd,

Have

Have year, by year, been gratiouſly forewarn'd
(By *Signes* and *wonders* probably foreſhewing,
The ſad events, that ſeem to be purſuing
Our crying ſins) yet, we do ne're the leſs,
Continue ſtill in our obduratneſs.
Though, much *Inſtruction*, likewiſe, we have had,
Examples, *Premonitions*, publick made,
And extraordinary *Diſpenſations*,
To draw us, from our wilful *aberrations*,
We ſo increaſe them, that, it renders me,
Exceeding fearful to Petition thee,
Thoſe *Temporary Judgments* to withdraw
Whereof, we at this preſent, ſtand in aw,
Leſt they, whom no good counſel mollifies
Thy *Juſtice* and thy *Mercy* quite diſpiſe;
And fall into that *Reprobated ſenſe*,
Which brings *unchangeable Impenitence*:
For, that, the *Conſequence* hath often proved,
When *Plagues* before *Repentance* were removed.
The *fields* were lately cloth'd beyond our hope
With an appearance of a *fruitful crop*,
Which *moiſture* by unſeaſonable ſhowrs,
So evidently, by degrees, devours
That, moſt men are afraid the teeming *Earth*
Inſteed of *Plenty*, wil produce a *Dearth*;
And, they among us, who do moſt neglect
Removal of the *Cauſe*, moſt dread th' effect.
Yet, *humane pitty*, me doth ſo incline
To make the *Common fear*, a part of mine,
That, though I am not likely much to gain
Or looſe thereby, whether it *ſhine* or *Rain*,
I, (as I am a man) well pleas'd could be
Thy *Peoples votes*, might be vouchſaf'd by thee.
To that intent, I meekly do aſſay
To *mediate*; but, now I come to pray, That

That S*pirit* whoſe aſſiſtance is expected,
Withdraws, as if my *ſuite* would be rejected;
So, that I know not how to *ſpeak* or *write*,
What gain thy *gratious acceptation* might
Though, fear, my prayers may be turn'd to ſin,
Conſidering, what *Poſtures* we are in.

For, who, the pleading of their *Cauſe* dares own,
On whom, a *righteous King* doth juſtly frown?
They being *Rebels* too, in whom appears
No *penitence*, but onely *ſlaviſh fears?*
Who, conſcientiouſly, can pray for them
Who perſevere all *Juſtice* to contemn?
Who turn away their eies, when thou forth ſendſt
Foretokens, of what thou for ſin intendſt?
Who hide them too, ſo far forth as they may
From other men; or, (if that fails) aſſay
To *miſinterpret* them, when they do ſee
The things nor *hid*, nor *diſapprov'd* can be?
Who, can with *Faith*, thy *Grace* for them implore,
Who, are unmerciful unto the poor?
Who, daily to thy burning wrath add fewel?
Who, both to others, and themſelves are cruel?
Who, their afflicted Brethren to diſpaiers
Expoſe? cloſe up their ears againſt their prayers?
And moſt injurioufly*s* with thoſe men deal?
Who, moſt endeavour, to advance their weal;
Yea, for whoſe ſakes it is, that they are not
Deſtroy'd like *Sodom*, when thou caldſt forth *Lot?*
Who, are ſo far, from ſtriving to be better,
That ſtill, to hide one *ſin*, they act a greater,
Till they on one another heap ſo many
That they have little ſhame, or ſenſe any;
Although their impudent *abhominations* (*tions?*
Have their *Infection* ſpread, through all theſe *Na-*
LORD!

LORD! who, on their behalf, can mediate
For any of thoſe *Bleſſingss* which relate
Unto their *temporary weal* alone,
Who, of their *Brethrens* welfare, care have none?
Who, do employ their *powre*, but to oppreſs?
Turn all thy *Graces* into wantonneſs?
Fling, as it were defiance againſt heaven?
And, though by thee, they freely were forgiven
Innumerable debts, (and likewiſe are
By thee inrich'd more then before they were)
Take ne're the leſs, their *fellows* by the throat,
VVho owing them not much more then a Groat,
Forbearance crave, and at their feet do fall,
With, promiſe, when they can, to pay them all?
VVhat can ſuch look for; but to be bereaven
Of that *Grace*, whereby they were once forgiven
Their debts; or think deſerv'd, but, to be laid
In chains, till ev'ry farthing ſhall be paid?
VVho, can to thee be *Advocate* for thoſe
VVho, both to *Truth* and *Righteouſneſs*, are foes,
Though they profeſs both? who, though ever lear-
Can never get the knowledg & diſcerning (ning,
Of what pertains to th' *eſſential Truth*,
Becauſe, they being all *EAR*, or all *MOUTH*,
Neither *hear* willingly, or ſpeak of ought
VVhereby they may to *ſtedfaſtneſs* be brought?
But rather itch to *hear*, and *ſpeak*, and *do*
That, which their own *ſelf-will* doth prompt them
And, was infus'd into them by *falſe teachers*, (to:
Whom they ſuppoſe to be the ſoundeſt Preachers,
VVhen they confirm them, in what doth belong
To their *will-worſhip*, be it right or wrong;
And keep up thoſe *Diana's*, which were made
Their *Goddeſſes*, but to uphold their Trade?

Theſe, twixt *Beleevers*, do conteſts maintain
For *Trifles*, which tend more to their own *Gain*
Then *Godlineſs*, or thoſe means to increaſe
Which may conduce to ſetlement of peace,
In Chriſtian Charity, and Righteouſneſs.
All, I (with hope to ſpeed) can pray for ſuch
Is, that they may not love the world too much;
Or, by *hypocriſie*, and *lip profeſſions*,
(To get themſelves a ſhare in her poſſeſſions)
Obſtruct the bleſſed work of *Reformation*
By *Factions*, to the final extirpation
Of all thoſe *Diſpenſations*, which have yet
Some uſe; and which, whilſt thou doſt them permit,
They to advance thy *Glory* may improve:
And, by ſincerely ſeeking *Truth* in *Love*,
So exerciſe thy *Graces*, whilſt thoſe laſt,
That, they will perfect be, when their times paſt.
My GOD, for theſe, to this effect I may
And, do (I know) with thy allowance pray;
Becauſe, I hope, tis no *malitious pride*
Which hath to *Selfneſs*, drawn their hearts aſide.
But, as for them, who have inclinde their ears
So long time, to *ungodly Counſellers*,
So perſevered, in the *ſinners way*,
And, therein with delight, ſo long *made ſtay*
That, to the *Scorners Chair* advanc'd they are,
Reſolving with themſelves to ſettle there;
The Dictates of thy *holy ghoſt* contemn,
Abſolve the wicked, Innocents condemn,
Term *evil, good*, the *beſt things* evil call,
(Or, make twixt them no difference at all)
Aſcribe thy *Attributes* unto the *Devil*
And his *Vicegerent*; make thee, of all evil

Prime

Prime Author; Thee detrude out of thy Throne
To ſet their *Idol*, and themſelves thereon;
Pervert the lawful uſe of ev'ry Creature,
Till their depraving the whole *humane nature*
For *Vengeance* calls, and as it were, inforces
Thy *Juſtice* to turn *Bleſſings* into *Curſes*;
What can be ſpoke for theſe, to ſave them from
Thy *Judgments* here, or in the *world to come?*
I cannot, LORD, thy *mercy* comprehend,
Nor know how far their *malice* doth extend,
Such things, are knowable to thee alone;
Therefore, concerning theſe, *thy will be done.*
The beſt of us have gone aſtray ſo far,
In *Provocations*, that, perhaps here are
Now, very many in the ſtate of thoſe
For whom, we are forbid to interpoſe
Our mediations betwixt *them* and *Thee*,
As touching *Judgments*, that now threanned be:
Such, ev'n among thy *People* heretofore,
Made thee forbid a *Prophet* to implore
Withholding of thoſe *Plagues*, which at that time,
Were threatned to be hurled down on them.
Yea then, though thy *choice worthies* ſhould have (pleaded.
That, thy *Decree* might have been ſuperſeaded,
Thou didſt reſolve, their ſuite ſhould not be heard
For any, ſave themſelves, with good regard.
When *ſins* grow ripe, and Scandalous become,
They ſeldom ſcape a *temporary doome*,
Though thou vouchſafeſt *mercy*, as to *David*
Whereby, the Souls that ſinned, ſhall be ſaved.
LORD, though that growth, our *Guilt* attaineth
Alway remember *mercy*, in thy *wrath.* (hath,

Some ſuch like Barr, and prohibition now,
From thee is iſſued forth, for ought I know.
Alas! if ſo; what poſſibly can we
Endeavour, till it ſhall reverſed be?
Or elſe diſpens'd with? I can never pray
With confidence, for what ſuſpect I may
Is not precarious: And, as qualifi'd
We are, things *grantable* may be deni'd,
At leaſt, ſo long time, as that ſhall be wanting
Which makes their chief *condition* of their *granting*.
Tis not a ſlaviſh *terror* (without *Love*
And faithful *Penitence*) that will remove
The *Plagues* that lie upon us; or prevent
A *Threatned Judgment*, when 'tis imminent.
Tis not *wil worſhippings*, though much applauded,
By their *approvers*, and by them begawded
With *Superſtitious Dreſſings*, that can pleaſe
Thy *Majeſty*, and thy juſt wrath appeaſe:
Tis not our *formal whinings*, or *Orations*,
Or, our *Confeſſions*, or our *Deprecations*,
Or, Bablings with the *Tongue*, without a *heart*
That, will thy threatned *Judgments* quite divert,
Till thou haſt done thy *work* which is in hand,
Or, till we more conform to thy command;
Whereto, perhaps, *that*, *which we fear*, may more
Conduce, then that, which we to ſcape implore.
For, few do conſcience of their duties make
Much longer, then the *Rod* is on their back.
Yet, ſomewhat, makes me hopeful, that thou haſt
Againſt what I would ask, no *ſentence* paſt;
And, fain would I obtain from thee, this day,
A *Publick Bleſſing*, e're I go away,
Which might in ſome degree, abate the dread
Whereby, now, many are diſtempered.

To

To thee, thy *Children* for a *Bleſſing* cry
Upon thoſe *Fruits*, which drench'd in waters lie ;
And (though unworthy) *Jacob* like, I am
Reſolv'd with thee, to wreſtle for the ſame.
Let, not my LORD, be wrath, that I go on
To proſecute the *ſuite* I have begun ;
For, I with *filial fear* approach thy Throne.
Direct us, how in this, and ſuch like caſes,
We may make acceptable our *Addreſſes*,
Leſt, we grow overwhelmed with diſpairs,
Or, come with over peremptory Prayers :
For, ſomewhat thou, at all times, haſt to grant
To comfort thoſe, who conſolation want,
When they are ſenſible of their condition,
And come before thee with unfaind contrition.
Yea, though, when we are outwardly diſtreſt,
We may not abſolutely make requeſt
For what ſeems needful ; yet, when we reſigne
In all our ſutes, our *own will* unto *thine*,
Our wants (if in particular deni'd)
Are with a Fatherlike reſpect ſuppli'd
Some other way, by mercifully granting
A better thing, then that, which we thought wan-
For, thou, till he himſelf ſhall bar the door, (ting.
Excludeſt no mans *prayre*, who doth implore
In *Faith* and *Charity*, that, which may tend
To give him, a *well-being* without end.
Of *this*, experiment I oft have had,
And, me thou confident thereof haſt made.
This *Creed*, thou haſt been pleas'd to teach me,
Both by thy *holy ſpirit*, and thy *word*, (LORD,
Confirming my experience day by day,
That, I to other men declare it may,

As I in duty, am oblig'd to do,
When thou my heart inclineſt thereunto.
And, by thy favour, now proceed I can
In that, which, when theſe *muſings* I began,
I neither able was to proſecute,
As I intended; or commence my *ſute*,
In terms, which I could think fit to preſent
To thee; or, to my ſelf, could give content.
But, now the *Bars* remov'd and I can make
A ſhift to *Stammer*, what I could not *ſpeak*.
By thy Aſſiſtance likewiſe, I believe
That, what I now ſhall pray for, thou wilt give;
Ev'n ev'ry thing (implicitly at leaſt)
Which ſhall in this my *Prayer* be expreſt:
I, therefore, in thy ſight, now ſpread abrode
My *private meditations*, in this mode;
And hope, it ſhall be ſpread, where many may
Add their *Amen* to that, for which I pray:
And, that their joyning in this my *Oblation*,
Will gain us all ſhares in thy *acceptation*.
Oh! I ſhould then ſing, with a Joyful heart
LORD, *let thy ſervant, now, in peace depart.*
That *Everlaſting Goſpel* make more known,
By which, thy *Love eternal* is forth ſhown
To all *mankind*; and which, a glorious throng
Of *Angels*, publiſh'd in a Joyful ſong,
(Unto the glory of thy bleſſed *Name*)
When firſt thy *Son* aray'd with fleſh became;
That, all the world may know, the ſame Goodwill
Which thereby was expreſt, continues ſtill:
And, that, *Deſire to know both Good and Evil*,
Proceeded from our *Selves*, and from the *Devil*,
But, not from thee, who,.didſt intend Salvation
To *Adam*, and to all his Generation;

Not

Not reprobating any of his Race
Save ſuch as wilfully diſpis'd thy *Grace*,
And, juſtly, cauſed the product of that
Which, thou didſt never *preneceſſitate.*
Thy Love to all *mankinde*, compels me oft
(Though for it, I maligned am, and ſcoft)
To preach it to the world, that, men may more
Mind it with thankfulneſs, then heretofore.
I know this *Truth* is own'd, ev'n among thoſe
VVho, unto thee are yet, *apparent foes*;
And, that, hath hindreth many to embrace
The Doctrine of thy *Univerſal Grace*,
Becauſe, they are not heedful, that, unleſs
Theſe held ſome *Truths* with that unrighteouſneſs
VVhich they maintain, not many would believe
That *Miſtery*, by which they do deceive.
But, to prevent their *wiles*, uncloſe their eies,
VVho cannot yet perceive their fallacies;
And let it be made manifeſt to them
VVho do not wilfully the means contemn,
VVhich, thou vouchſafed unto all men haſt,
And alwaies wilt, at firſt, or at the laſt.
Let that *large mercy*, our hearts work upon,
More then thy *Judgments* hitherto have done;
To which intention, let thy *Saints* improve
That *Influence* which thy *Eternal Love*
Hath ſhed on them, to work throughout this *Na-*
By *Love* and *Gentleneſs*, a *Reformation*; (*tion*
Which will be then more ſpeedy, and ſincere
Then that, which is compel'd, & wrought by *fear.*
Preſerve that *pretious ſeed*, ſown in this *Land*;
Now, many Ages paſt, by thine own hand;
It hath been often watred by the *Blood*
Of thy *Elect*; hath many Storms withſtood,

And

And took ſuch root, that, now it doth extend
By ſev'ral *Branches*, to the worlds far end.
Permit it not to ſuffer diminution
Either by *calms*, or ſtorms of *Perſecution.*
Let not the lofty *Cedars* over-top it,
The *wild-ſwine* root it up, or *tame-beaſt* crop it;
Nor *weeds* or *brambles* (among which it grows)
Starve it, or choak it; nor the greedy *Crows*
Devour it; nor the ſwarms of *Locuſts*, which
In ſmoke, aſcended from *th' infernal Ditch*;
But, let it, when appearing moſt oppreſt,
Palm-like, moſt thrive, and be the more increaſt,
Till th' earth it fills; and till up rooted be
All *plants*, that were not planted there by thee.
This, I firſt pray for *Lord*, becauſe poſſeſſing
Hereof, doth lay the *ground* of ev'ry bleſſing.
Correct thou not theſe *Nations* in thy wrath,
But, in that meaſure, which ſhews *mercy* hath
An intreſt in thy *Juſtice.* Let them hold
The ſame proportion which they did of old,
In thy ſevereſt *chaſtiſements*; that, neither
Both *Good* and *Evil*, be deſtroy'd together,
Nor, their hopes thereby vacated, by whom
There is a *Kingdom* look'd for, yet to come.
Five wicked Cities might have ſpared been,
Had *twice five, Righteous men* been found therein:
Yea, Thou (although in them there was but *one*)
Defer'dſt their dreadful *doom* till he was gone.
LORD, I hope, here are many thouſands yet,
On whom thy *Seal*, on whom thy *Mark* is ſet.
Who truſt in thee, whoſe *faith* doth not yet fail;
Who, their own, and the Nations guilt bewaile:
For their ſakes, lay aſide thy *wrath* again;
Let thy *Sun* ſhine, and let thy *Clouds* drop Rain

Both

Both on the juſt and unjuſt, as thou haſt
Been pleaſed to vouchſafe in Ages paſt;
That, *Spring* and *Summer*, *Seed* and *Harveſt-times*
Untill the world ſhall end, may in all Climes
Be from each other ſtill diſtinguiſhed,
As long ago, by thee was promiſed.
At this time alſo, to this ſinful *Nation*,
Extend thy wonted favour & compaſſion, (ſhowrs
By blowing hence thoſe clouds, whoſe frequent
Spoil not alone graſs herbs and pleaſant flowers,
But, threaten alſo, to deſtroy thoſe crops,
Whereby the painful husband-man hath hopes
To be rewarded for his toil and coſt;
Yea, let this *Iſle*, which now deſpairs almoſt,
Of ſuch a bleſſing, be ſecured from
That *Famine*, which we are afraid will come.
Both of our *Earthly*, and thy *heavenly bread*,
Preſerve the means, that therewith being fed,
In *ſoul* and *body*, we may for the ſame
In *fleſh* and *ſpirit* magnifie thy *Name*
Till *Chriſt* ſhall come. Continue in this place,
The *ſpecial pledges*, of thy *ſpecial Grace*,
Cloſe up thoſe *Rents*, which malice hath made wide;
Unite by *Love*, thoſe whom *ſelf-will* and *Pride*
Have diſ-united: For, thy *Love* was that
Which made thee at the firſt, this world create;
And, 'tis the ſame *eſſential Love* (by thee
In thy *Elect* made active) which muſt free
The world again, from that confus'd eſtate
Whereto 'tis brought by *Envy* and by *Hate*.
To that end, let thy *ſpirit*, (unto whom
All *Diſpenſations*, till thy *Son* ſhall come
Committed are) the hearts of men incline
To be obedient to that *Diſcipline*,

In ev'ry *Form*, which they believe to be
To them injoyned by thy *word* and *thee*;
And, that accept of, which they ſhall profeſs
And practiſe with unbiaſt Conſciences.
Make thy *Elect* to ſtand out all the ſhocks,
Of *Tyranny*, like never moved Rocks;
And give them prudence, to diſcern the wiles,
Whereby, their *Antichriſtian foe* beguiles
Unſtable hearts; and pleaſe to pardon that
Wherein through frailty, they ſhall deviate.
Indow them withall *ſanctified graces*
That may enable in their ſeveral places
To do the honor: And, LORD, let the Pride
Of their *Oppreſſors*, break ſo, and devide
Their *Power* and *Counſels*, that, they may at length
Be ruined, by their own *Wit*, and *Strength.*
Behold, the many troubles of this *Nation*,
With *mercy*, and vouchſafe it thy ſalvation.
Make haſte to our deliverance oh LORD,
And, ſuccour us according to thy word.
Let them be turned backward, and with ſhame
Confounded, who blaſpheme thy holy *Name*;
Who, with their own *inventions* do defile
Thy *Ordinances*, and purſue the ſpoil
Of thoſe who ſeek thy face. Let them who cry
Aha Aha, and ſay inſultingly,
So we would have it, when thy people are
Oppreſt, be caught at laſt, in their own ſnare,
That, they who love thy *Truth*, may to thy praiſe
Rejoyce in thy ſalvation all their dayes.
But, gracious LORD, beſide that *waſting Rain*,
Which makes this *Nation* with much fear complain
And brings me now to thee; there is a *Flood*
Portending Inundations too, of *Blood*,

Ev'n

Ev'n *blood of Innocents*, for whoſe prevention
To be Petitioner I have intention.
A *portion of thy word*, concerning *Cain*
To me, a *myſtery* ſeems to contain
Implying ſomewhat which relates to thoſe
Who were, and ſhall unto thy *Saints* be foes
Throughout all *Times* ; and doth relate, likewiſe,
To them, who offer thee that *ſacrifice*
In which thou moſt delight'ſt : For, ever ſince
That day, *Will-worſhippers* have took offence
At their *Oblations* ; and proceeded on
In that, which he ſo long ago begun.
Cain was the firſt that perſecuted them
Who in their *worſhip* differed from him ;
And, I collect thence, that, ev'n from that hour
Thou didſt ſubject them to the *temp'ral power*
Of all thoſe *perſecutors*, of whom, he
Became the *Type*, whoever they ſhould be.
And, as I underſtand that *Hyſtory*,
Therein is couched the whole *myſtery*
Of that *iniquity*, which now is grown
Almoſt full ripe, and ſhall be overthrown
In thy *appointed time* ; but, not till then,
Nor by the *weapons* or the *hands of men* :
For, thou haſt *markt* them to be ſaved from
Deſtroying, till their *fatal hour* is come.
And I conceive likewiſe by what thou haſt
In that *memorial* to the world expreſt,
Thou wilt avenge it, on all, who withſtand
Their *perſons*, with a life-deſtroying-hand,
Though they are *murdrers* ; &, that, this ſubjection
Tends to thy glory, and the *Saints* perfection ;
Whereof, ſome of them, take ſo little heed,
That of *precautions* they may have ſome need.

This hath inclin'd me, conſcientiouſly
To ſhun oppoſing them deſtructively
In whom there is a viſiability
Of *Sov'raign Power*, although *tyrannical*;
Untill that ſome way, it grow doubtful ſhall
To whom it appertains; as, here of late, (ſtate
When it was thought, thou didſt that *power* tran-
To other hands, and when he, who bereft
Them thereof, to an *Anarchy*, us left. (ver
And, thou, who knowſt my heart, knowſt I did ne-
To pull down, or to ſet up *Thrones* endeaver:
But, only, to preſerve the *common peace*,
Complide with that, which did the *Throne poſſeſſe*,
Till thou reſtor'dſt him, who was driv'n hence,
And, to whom, true, I have been ever ſince.
Now, alſo, to preſerve, ſtill, as I ought,
That *peace*, whoſe preſervation, I then ſought;
I do implore thee, on behalf of him
Who wears this day, the *Supream Diadem*,
That, from thoſe *evil Counſellors*, he may
Deliver'd be, who do, or ſhall aſſay,
To bring him to a wilful reſolution,
Of being partner in that *perſecution*
Which they intend: And, that, in all temptations
(And maugre all ſevereſt provocations)
Thy *Saints*, may be preſerved from contriving
And acting, what may tend to the depriving
Them of their *lives* or *power*, who e're they be,
In whom that *Power* ſhall be confer'd by thee.
And grace vouchſafe them, alwayes to perſiſt
In that *obedience*, which may manifeſt
That, conſcientiouſly they may ſubmit
To what thou haſt ordain'd, or ſhall permit

For

For their *probation*; till the *fewd* and War
'Twixt *Good* aud *Evil*, at a period are:
And, that, upon thy *will* they may attend
Untill that *Good* and *Evil*, hath an end,
Which had form us proceeding, and gives place
To that Eternal GOODNESSE, which IS, WAS
And SHALL BE, when all *evil* heretofore
In Being, ſhall a being have no more.
Meanwhile confer all means, whereby both *they*
And *he*, may walk on, in a peaceful way.
Thy *Judgment* to the *King* vouchſafe to give
That, he, and we in *Righteouſneſs* may live:
That, *he* may to the Priſoners and the poor,
Shew *mercy*; to the wrong'd, their dues reſtore;
And be as kind and merciful to *them*,
Who are oppreſt, as thou haſt been to him:
That, our *high Mountains* may produce thy peace,
And *little Hills*, the fruits of Righteouſneſs;
For, whether high or low, all ſhall receive
Such meaſure, as to other men they give.
I know this will be done, even by the drops
Of *mercy*, which to keep alive my hopes,
Are in this place, to me derived from
Thy *Bounty*, to fore-ſhew, a *ſhower* will come
That ſhall refreſh both me, and thoſe, at full,
Who, at this time, each others caſe condole.
Be pleaſed to confirm this my belief,
Redouble ſtill, our Courage, as our Grief
Shall be augmented: And although among
Thy *Foes*, our bodies periſh in the *throng*;
By thoſe *external Judgments*, which we ſhall
Occaſion to be *Epidemical*,
Inflict them, rather then permit thy *Name*
To be expoſed to reproachful ſhame,

By ſuffering *wickedneſs* with proud deſpight,
To violate thy *Juſtice* in thy ſight;
Or, wantonize with *grace*, till it becomes
The ſaddeſt of all *Temporary dooms*:
For, *common myſeries* leſs grievous are
Unto thy *Saints*, though they in them have ſhare,
Then all their *private ſufferings*, when they ſee
Their inſolence who ſleighted them and thee,
So winked at, as if thou either wouldſt not,
Avenge thy ſelf upon them, or elſe could not.
Thy *Souldiers* will be pleas'd amid thy foes
To die, e're any honor thou ſhouldſt loſe,
Since *death* by them, needs never to be fear'd,
Who know with what *life*, thou wilt them reward.
Let *Dagons* temple then, be overthrown
Though *Sampſon* die, in pulling of it down:
For, all thy Souldiers, ſeek their glorifying
In *conquering*, although it be by dying.
Our *General*, in perſon, led the *Van*
That way, when he his glorious Conqueſt wan,
Bereft *Death* of his deadly ſting, thereby,
And, over *Hell*, triumphed glorioufly.
Preſerve thoſe, in thy *Truth* by *Faith* and *Love*,
Whom thou ſhalt pleaſe in theſe laſt times to prove
By *fiery tryals*: So, what e're wind blows,
Whether, it rains or ſhines, or hails or ſnows;
Whether thou ſhak'ſt the *heavens* or the *earth*,
Or both; whether, *War*, *Peſtilence*, or *Dearth*
Shall viſite this depraved Generation,
Thine, ſhall be free from inward pertubation,
And ſing, a bleſſed *Requiem* to their ſoul,
When their *Oppreſſors* gnaſh their teeth and howl.
To that *Salvation* which thou doſt deſign
For thy *Elect*, preſerve thou, *me* and *mine*;

And

And, in our ſeveral *paſſages* thereto,
Whether, the way in which we are to go
Be either rough or ſmooth, or ſhort or long,
Keep us content; and let our *Faith* be ſtrong
Although the *fleſh* is weak. Let our *Afflictions*
And, our *proſperities*, with benedictions
So ſanctified be throughout our dayes,
That, thou mayſt in our *lives* & *deaths* have praiſe
A large Petition (whereof now bereft)
Before thy face, long ſince ingroſt I left,
Whereby, I thee beſought to this effect,
For my *Poſterity*; and to direct
And keep them in thy ways: LORD, though to me
The *words* are loſt, they are not ſo to thee;
My *ſpoilers*, cannot hide them from thine eyes,
Nor wilt thou, my *Requeſts* therein deſpiſe.

Remember thoſe, by whom we have been fed,
When we were by the world depriv'd of bread.
Vouchſafe thou, for their Charitableneſs,
They, never want a *Friend* in their diſtreſs;
Or *comforts*, when on their *ſick beds* they lie,
Or, *Freedom*, though on outward bands they die:
Mind them, when I of them forgetful grow;
Know them, though I their *perſons* may not know;
Their *Alms-deeds*, which they labour to conceal,
Let thy *Son*, before all the world reveal;
And, what for *me* or *mine*, in theſe my prayers,
I have deſired, grant to *them* and *theirs*.

My *Foes* have ſome way been my Benefactors,
(Though, therein, they againſt their wills were A-
For, that, which to afflict me they deſign, (ctors)
Adds more to their vexation, then to mine; (med,
And, that, whereby, they thought me to have har-
Againſt all future miſchiefs, me hath armed.

In

In which reſpect, without diſſimulations,
They, are to me, an object of compaſſion,
And, I beſeech thee, ſo their hearts to turn
That, for their ſins, they heartily may mourn.
To operate in them a preparation,
To proſecute the means of their ſalvation,
Their, too much *loving of themſelves* abate,
Which hath inclin'd them other men to hate,
And more to puniſh them, who reprehend,
Their ſins, then thoſe, who, againſt thee offend.
Bereave them of that *wealth*, in which they truſt,
And ſpend, in giving fewel to their luſt;
That *Power exorbitant*, make to be leſs,
Which doth but *Pride*, and *Tyranny* increaſe;
Leſt they may make themſelves the ſlaves of *ſin*,
And to be *Devils*, who might Gods have been.
Forgive them their offences againſt thee,
When for them, truly penitent they be:
For, all their wrongs to me I can forgive
As I from thee forgiveneſs would receive.
This *Charity of mine* to them, is *thine*;
Thou, thereunto my heart doſt now incline;
Then, ſurely, if thou haſt a love for thoſe
Who hate thee, yea whilſt they continue Foes,
Thou wilt on them beſtow all I can crave,
If they contemn not, that which they might have.
And, who, can then, be hopeleſs of thy Grace,
Who, in true *faith*, and *love* ſhall ſeek thy face?
Oh hear me, in what to their welfare tends,
For all in general, both *Foes* and *Friends*,
(To whom, *Chriſts* ranſom ſhall not bounded be,
More by their *own fault*, then by thy *Decree*;
And, who againſt *themſelves*, ſhut not that *Gate*
Which thou to all *Mankind*, haſt open ſet.)

Make

Make us true *Lovers*, as we ought to be,
And, we ſhall be beloved ſtill of thee.
Incline us charitably to regard
The *poor mans* prayers, and ours ſhall be heard.
Make us *upright*, and then ſhall rich and poor,
More advantageous be then heretofore
Unto themſelves ; and they who hate each other,
Shall love, and live in amity together.
None, then, ſhall make a *prayer*, to enjoy
In *private*, what weal-*publick*, may deſtroy,
But, all our ſuits, (as in deſtructive Rains
Or *Droughts*) ſhall be prefer'd for what pertains
Unto the *common good* ; and very many
Be benefitted, without harm to any.
I ſhall, moreover, be permitted then,
To do thee ſervice with my *Tongue* and *Pen*,
And, thou, with other *bleſſings*, wilt ſend hither
What I now pray for, *ſeaſonable weather.*
LORD ! ſhould theſe *meditations* be deſpis'd,
Or, (as ſome have been lately) here ſurpriz'd,
And ſmother'd ; I beſeech thee, let them not
By thee, be diſ-regarded or forgot ;
Nor that, which yet remains to be expreſt,
Be ſtifled any longer in my breſt :
For, that, hath been more torment to my *mind*,
Then to my *Body*, to be here confin'd.
But, each *branch* only grant of theſe *Requeſts*
As with thine own good pleaſure beſt conſiſts ;
And, that in chief, which hath preferred been
To work in us, Repentance of all ſin ;
Leſt elſe, when from one *Judgment* we are freed,
Another, and another ſtill ſucceed,
Till e're from all our fears, thou us deliver,
We feel the *ſharpeſt arrows* in thy Quiver.

Though all alone, the world *hath ſhut me here,*
And, from her ſelf, *exil'd me, as it were,*
She, being part of that great Work Divine,
In which there is aſwel a ſhare of mine
As hers : (*And, though no ſenſe ſhe ſeems to have*
Of what I ſuffer in this living Grave ;)
I have a Fellow-feeling of her fears,
As by theſe private muſings *it appears,*
Which often, heretofore I have expreſt,
On her behalf, and now, by this Requeſt ;
Which GOD (I know) for his own ſake hath heard,
Although my prayer *merits no regard.*
The laſt great Rainy-day, *I firſt begun*
Theſe Meditations ; *and, e're they were done,*
The Clouds *were blown away, the* Sun *appear'd,*
The face of heaven was from thick vapours clear'd,
And, he, who lately muſtred them together,
Continues, yet, a ſeaſonable weather
That will renew the hopes (if it holds on)
Which this year *promiſed, when it begun.*
For, (to the bleſſed name of GOD be praiſe)
The earth *begins her face again to raiſe,*
Out of her watry bed, chear'd by thoſe Rayes
Whoſe abſence, made her many weeks of days
Sit melancholly, and aſide to throw,
Thoſe dreſſings, wherewith ſhe is trimmed now.
This, doth to me, appear to be a ſign
That, to compaſſion, GOD doth ſtill incline,
And, will, once more, make proof what Reformation
Shall be endeavour'd after this probation.
Oh ! in ſome meaſure, let this grace effect
That, which he juſtly, may from us expect,
Leſt worſe befall : For, GOD will not be mockt ;
The doors of heaven, are not yet ſo faſt lockt,

But,

But, that, he ſuddainly may ſend again,
Not only ſuch another waſting rain,
(*Or in the ſtead thereof a ſcorching* Drouth
And make the tongue, cleave to the parched mouth,)
But Fire *and* Brimſtone *too, if he ſo pleaſe*;
Whereas, now, whilſt his mercy *doth appeaſe*
His wrath, *a little* hearty penitence,
Improv'd, may keep ſome other Plague *from hence,*
And, for one ſin *that truly is repented,*
Three may removed be, or elſe prevented.

Meditated and compoſed
during the Authors cloſe
Confinement in the *Tower*,
July. 1663.

Pſalm 107 8.

Oh! that men would praiſe the Lord for his goodneſs, and for his wondrous works to the Children of men.

The whole *Pſalm* is very pertinent to ſtir up to a due conſideration and practiſe of this duty.

June 15. 1665.

A PRECAUTION

Relating to the time preſent.

TWo years are paſt, ſince what precedes was writ
When here, *Exceſſive Rains* occaſion'd it.
The *preſent Drougth*, now makes us as much fear,
A *Dearth* may probably conclude this year:
For want of *timely moiſture*, in the ſpring,
Hath in the Bud, nipt many a growing thing;
And that *Defect* continuing to this day,
Starves herbs, and turns the ſtanding graſs to hay.
The *Winter corn*, as yet, prick up their ears;
But, to decay, the *Summer Crop* appears;
And both (if GOD prevent not) may conſume
Before our uſual *harveſt time* is come.

As, when to cure, or give their *Patients* eaſe,
(Who long have ſuffred by a ſtrong Diſeaſe)
A good *Phyſitian* firſt applies for cures
His beſt known helps in ſuch *diſtempratures*,
That failing, tries another; and that done,
Doth then, through ev'ry courſe of Phyſick run,
Repeats it often too; and as *Events*
Occaſion it, makes new *Experiments*:
Ev'n ſo, hath GOD proceeded with this *Nation*,
To bring us to a timely *Reformation*;
Yet, our habitual wickedneſs is ſuch,
That, nothing works upon us very much,

Except

Except it be the quite contrary way :
For, when we ſhould *Repent*, and *Faſt* and *Pray*,
We *Feaſt* and *Triumph* : when we ſhould releaſe
The *Priſoner*, we the *Freeman* do oppreſs.
When we the *poor* and needy ſhould relieve,
The *Rich* we begger, and the *poor* we grieve.
When *Princes* ſhould put mourning Garments on,
Each *Vaſſal is* arayed like a *Don.*
The *meaneſt* Pinnaces weare Silken Sailes,
And like the *Peacock* ſpread their gaudy Tailes.
Yea, in the ſteed of due *humiliations*,
In *publick* , here are *publick provocations*,
Still multiplied quite throughout the land,
Ev'n whilſt we lie beneath GOD's heavy hand,
And manifeſtly ſee, both ev'ry *bleſſing*
Withdrawing, and *Plagues* ev'ry day increaſing.
He therefore, juſtly may, if ſo he pleaſes,
Do, like *Phyſitians*, when they find *Diſeaſes*
To, be incurable. They then permit,
Such *Patients* to take what courſe they think fit ;
Leave them to any *Emperick*, who will
Pretend to that wherein he hath no skill ;
Send them to *Epſom*, or the *Tunbridge water*,
Or, that at *Lewſham* (to which tis no matter)
Or to that *Country Air*, where firſt they drew
Their breaths, to try what thereon will enſue.
Thither, if GOD ſends after them a *Bleſſing*,
Tis more then they deſerve, and worth confeſſing :
For, tis of his *meer Grace* ; And, this, ſometimes
He doth vouchſafe ere men repent their Crimes.
Such *mercies* none can found, much leſs expreſs ;
For they are infinitely fathomleſs.
And, if they work not, in a timely day,
GOD's *will be done*, is all, that I dare pray.

The *Authors* Epitaph.

Compoſed by *himſelf*, upon a *Common fame* Of his being dead and buried. It hath a ſhort *Preface* prefixed, and an *Epilogue* added after it, for a *Copartment* to ſet it off.

The Preface.

RUmors of things that *ſhall be*, are begun
Sometimes, before they *actually* are done,
That, we thereby *forewarned*, may prepare
To entertain them, when in *Act* they are;
And, *four times*, at the leaſt, (though yet I am
Surviving it) my death hath been by *Fame*
Divulged ſo, that ſome, no credit give
To thoſe men who affirm that I yet live.
At this time alſo, a *Report* doth goe
That, I was lately dead and buried too:
Perhaps, not without being fore-deſign'd
That I, in *priſon* might be hunger-pin'd:
For, having nothing left, that was mine own,
Or ought allow'd, ſave what ſhould be beſtown,
By their compaſſion, who have me preſerved
From being in my *cloſe Confinement* ſtarved,
I might have dy'd indeed, through want of *bread*,
Had all my *Friends* believed me to be *dead*.

It

It may have likewiſe, an *Ill Conſequent*,
If, I ſhall be releaſt; which, to prevent
I have compos'd this following Epitaph,
Thus *Prefaced*, with this ſhort *Paragraph*,
And, ſent it to my *Friends*, that, they may know
I live, and live in hope, that what I owe
To them, repaid (in life or death) ſhall be,
By GOD, although, not probably by me.
That, alſo, what this *Epitaph* expreſſeth
May mind me of my duty, till life ceaſeth;
And, be by others, with ſome profit read,
Both whilſt, that I am *living*, and when *dead.*

The *Epitaph.*

By way of Epitaph, *thus ſed*
George Whither, *when* Fame *voic'd him dead.*

IF, I did ſcape the *dooms* of thoſe,
Whoſe heads and limbs, fed *Rats* and *Crows*,
(And, was not thrown into the *fire*
Or *water*, when breath did exſpire)
Then, here, (or ſomewhere elſe) my *Bones*,
Lie raked up, with *Earth* and *Stones*.
Their *burial place*, you ſhall do well
To learn from thoſe men who can tell,
And in what mode inter'd they were;
For, I do neither *know nor care*,
Or, what was either *ſung*, or *ſaid*,
By others, when I there was laid;
Nor any whit, ſuſpitious am
That, they ſhall be expos'd to ſhame

Nor

Nor fear I troubling of their reſt,
By thoſe who *living men* moleſt,
Becauſe, how e're the world ſhall pleaſe
To uſe them, they ſhall be at eaſe,
When that, which her deſpight intends
To me, ſhall ceaze on her own friends;
As it befel to ſome, of late,
If that be true, which *fame* doth prate.
My *Life* was nor too long, nor ſhort,
Nor, without *Good* and *Ill Report*;
And, profited, as many waies
I was by *Scandals*, as by *praiſe*.
Great *foes* I had, and very many,
Friends too, a few, as kinde as any,
And, ſeldome felt their *earthly hell*,
Who love, and are not lov'd as well:
For, that, whereof they had ſharp *ſenſe*,
I knew, but, by intelligence.
A *Wife* I had, as fit for me
As any one a live could be;
Yea, as if, GOD, out of each other
Had made us, to be joyn'd together.
And, whilſt ſhe *lives*, what ere is ſed
Of my *Death*, I am but *half dead.*
Beſide the Iſſue of my *Brain*,
I had *ſix children*, whereof *twain*
Did live, when we divided were,
And, I, *alive was buried here.*
When, *Portions*, I had none to give
God gave them (as I, did believe
He would) a means, whereby to live:
Which is here mention'd, to this end,
That others, may on him depend.

I

I priz'd no *Honours*, bought or ſold,
Nor wiſh'd for *youth*, when I was *old*,
But, what each *Age*, *Place*, and *Degree*,
Might beſt become, beſt pleaſed me.
I coveted nor *Eaſe*, nor *Wealth*
(No, not enjoyment of my *health*)
Ought further, then it had relation
To GODs *praiſe*; and my *Souls Salvation*.
When I ſeem'd *rich*, I wanted more
Then e're I did when deemed *poor*;
And, when in *Body*, moſt confind,
Enjoy'd moſt freedom in my *mind*.
I was not *Factious* or *Seditious*,
Though thereof, many were Suſpitious,
Becauſe, I humor'd not the times,
In Follies, and deſtructive crimes.
In things, that *Good* or *Evil* were,
I had abundantly my ſhare;
And, never wiſh'd to change my *Lot*
For what another man had got,
Or, that, in any *time* or *place*,
My *Birth* had been, ſave where it was.
So *wiſe* I was not to be *mad*
Though much *oppreſt*; or, to be ſad
When my *Relations* did conceive
I had exceeding Cauſe to grieve:
For, GOD, in ſeaſon, ſtill ſupplide
Thoſe needful things the world denide,
Diſpoſing ev'ry thing, ſo well
To my content, what ere befel,
That, thankful praiſe to him was due;
And, will be, for what ſhall enſue.
I ſold not *Honeſtly*, to buy
A *formal Garbe of Sanctity*;

Nor to hate any was inclin'd
Becauſe, they were not of my mind ;
Nor fear'd to publiſh *Truths* in ſeaſon,
Though termed *Hereſie* or *Treaſon*,
But, ſpake, what I conceiv'd might tend
To benefit both foe and friend ;
And, if in *Love*, they ſeem'd ſincere,
With their *Infirmities*, could bear.
I *practis'd* what I did *believe*,
And pinned upon no mans ſleeve,
My *Faith* or *Conſcience* ; for, ther's none
Judgd, by what other men have done.
My *ſins* were great, and numerous grown ;
My *Righteouſneſs*, was not mine own,
Yet, more prevail'd by *Grace divine*,
Then if it had been wholly *mine*.
I *loved* all men, *feared* none
Except *my ſelf*, and GOD alone ;
And, when I knew him, did not make
Eſteem of ought, but for his ſake.
On him, in life time depended,
By Death are all my troubles ended,
And, I ſhall live again, ev'n here,
When my *Redeemer*, doth appear,
Which (by what I have ſeen and heard)
I know, will not be long defer'd ;
Nor that *Raign*, here on Earth, among
His *Saints*, which they have look'd for long.
But, that, which we ſhall then behold,
May better be *believ'd* then *told* ;
Becauſe, we may preſume as well
To put the *Sea* into a *ſhell*,
As to demonſtrate, unto men,
Of fleſh and blood, what will be then.

Nor

Nor oft, nor much deſire had I,
Long time to live, or ſoon to die;
But, did the *work* I had to do,
As I enabled was thereto;
Then, whether It ſeem'd *Good* or *Ill*,
Left *that*, and *all things*, to Gods *will*;
And, when this *mind* is not in me,
That, I am *dead*, aſſured be.
Do *Reader*, what I have well done;
What I have err'd in, learn to ſhun;
And, when I muſt no more appear,
Let this, be thy *Remembrancer*.

The *Epilogue.*

THis, I perceive will take up too much Room,
Within a *Church*, or, on a *Chappel Tombe*;
And, peradventure, need a larger *Stone*
Then my eſtate will buy to write it on:
Ile therefore, let it wander on betwixt
The two *Poles*, till it finds where to be fixt:
For, though it ſeems brought forth before the (time,
It may, whilſt it continues in this *Clime*,
Some way advantage me, by bringing that
Into my minde, which I might elſe forget,
That, Whilſt I live, I might conform thereto
So far forth, as I am oblig'd to do.
Moreover, I ſhall know, (when this is read)
What will be ſaid of me when I am *dead*;
Which, that man cannot hear, who ſhall not have
An *Epitaph*, till he is in his *Grave*.

Some part thereof, may likewiſe uſeful ſeem
To others, who my words, now diſeſteem :
For, through the ſpatious earth, I know not ought,
That is, or may be *ſaid*, or *done*, or *thought*,
But, hath a tendance, if we heed it will,
Either to what is *good* or what is *ill* :
A *Single haire*, or *fluttring of a Bird*,
May providentially, ſometimes afford
Hints, or *precautions*, to incline us, to
What we ought to *Obſerve*, *beleive*, *or do.*
This, alſo will be, as it were, to ſome
A *Meſſenger*, who from the *dead is come*,
To Preach what is agreeable to *Reaſon*,
(Although it be a *Preachment* out of ſeaſon)
But, now, both *dead and living* Preachers too,
Are ſleighted, whatſoe're they ſay or do.
And, if ſuch *Predicants* found no regard,
Where *Moſes* and the *Prophets* were not heard,
What, probably, from thoſe can be expected
Who *Chriſt* and his *Apoſtles*, have neglected ?
Yet, from dead Letters, and from men deceaſt
There comes (from what in lifetime they expreſt)
A voice ſometimes, to which men will incline,
A willing ear ; and ſo, there will from *mine.*

A

A Petitionary Meditation on the behalf of *F. S.* The Authors much Honoured and Charitable, Friend then viſited by a *Languiſhing Sickneſs.*

In my contemplatings, *VERSE, is to me*
What DAVID's Harp, *to him, was wont to be*;
And, (on occaſions offered) unto GOD)
I, often, make Addreſſes, *in this mode.*

LORD, thou didſt raiſe me *friends*, when few or
I had, whom I could much depend upon; (none
And, none of thoſe, had they not firſt been thine,
Could poſſibly have been a Friend of mine,
In ſuch a manner, or at ſuch a time
As when thy kindneſs did appear in them:
For, ſuch Reſpectiveneſs, to men that are
In my caſe, is at this time, very rare.
Thereby, they worthily therefore, are grown
More precious for thy ſake, then for their own;
And, me to them it binds, in Bonds more ſtrong,
Then if their *friendſhip*, from themſelves had ſprung.
My GOD, to thee, for one of thoſe by whom
Thou haſt refreſhed me I now am come
To offer what my poverty affords;
Which (though it be no more then hearty *words*)
Be pleaſed to accept, for thoſe *proceeds*,
That were extended unto me in *deeds*;
And, thereunto, vouchſafe thou to impute
That *vigour*, which I cannot contribute;
Since, there is nothing in my beſt *oblation*,
Which of it ſelf, can merit acceptation.

On his behalf, whom thou to me haſt given,
I, here on *earth*, Petition thee in *heaven*,
(Not for our own deſerts, but for his ſake,
Who did for all *mankind* atonement make)
That (if it ſhall be pleaſing unto thee)
His crazed *health* may now renewed be,
And, he continue by thy preſervation,
A faithful ſervant to this *generation*,
Till he thoſe *works* hath finiſh'd altogether,
For which thou principally ſentſt him hither;
And, till they who yet want him, leſs may miſs
His paſſage from them, to *eternal Bliſs:*
For, *Life*, and all that therewith is beſtown,
He had, as well for their ſakes, as his own.

Thy *people* thought themſelves oblig'd to plead
To *Chriſt* for him, who for them, had but made
A *Synagogue*: *Elias* thou didſt hear
For, her, by whom, refreſh'd his bowels were:
And, thou haſt promiſed an *eaſie bed*,
To them, by whom the *hungry ſoul* is fed;
Whereby I am incourag'd, and inclin'd,
To pray for him; who hath to me been kind,
With hope, it ſhall ſome good product beget
Both to thy glory, and his benefit.
For, thou haſt to the prayers of the poor,
An ear as open, now, as heretofore,
And grantſt the humble ſutes of faithful men,
Aſwell, as of thy greateſt *Prophets*, then.

To thee, I dare not abſolutely pray
For ought, belonging to the *preſent day*,
Save what that *patern* warrants, which hath taught
To whom, for what, and *how to pray we ought.*
When therefore LORD, my frailty ſhall incline
My will, to what repugnant is to *thine*,

(Though

(Though I ſhould ask it) let it be deny'd,
And, wants, according to thy will ſupply'd.
The objects, and the ſubjects, of my *prayers*
Are poſitively, nor hopes fears, or diſpaires,
Or paines, or pleaſures; neither joy nor greif;
No nor a temporary Death or Life,
(Though they concern my ſelf) except they fall
Within the verge of that *Conditionall*
With which thou bound'ſt them: For, enough there
Beſides that, *grantable*, unleſs amiſſe (is
We ask it. And ſoon'ſt, thou wilt that diſpence,
When *Faith* aſſaults thee with moſt violence.
Such things as thou haſt promis'd, we may crave;
Such things in their beſt ſeaſon, we ſhall have,
Though they are oft deferr'd, till we know better
How, by their uſe, to make the bleſſings greater:
Such things, I dare to ask, and perſevere
In asking them, untill vouchſafd they are;
And, ſuch things, ile now beg of thee, for him (them
Whoſe cauſe I plead: LORD, therefore grant thou
Confirm him in that *Love*, whence all things had
Their *Beings*, when created things were made;
And, which at laſt, will knit up all in *one*
That was created, when the world begun.
Contentment give him, with what *change* ſoere
Thou ſhalt be pleas'd to exerciſe him here.
Preſerve him in the *ſaving faith* of CHRIST,
Which will ſecure the *bleſſed intereſt*
That, he to all men offers; and to none
Denieth, who, to lay faſt hold thereon
Not *wilfully*, and *finally* neglects,
Thou having cur'd his *natural defects.*
Grant him true *ſelf-denyal*: him befriend,
With conſtant perſeverance to the end

Of

Of all his *tryals*: Every ſin forgive
Committed in the fleſh, whilſt he ſhall live.
Enable him, whilſt he hath time and place,
To make ſuch an improvement of thy grace
On him conferred, that, as day by day,
Sin ſprouts up, it may rooted be away.
In all, whereby the *world*, the *fleſh*, or *Devil*
May him aſſault, deliver him from evil,
And all diſtemperatures, that may begin
Either from things *without him*, or *within.*
Let theſe *Petitions*, for his Conſolation
Be ſanctified by CHRIST's Mediation,
And lie ſtill ſpread before thee, whilſt in life,
My *Friend* is ſenſible of *pains* and grief.
So far forth alſo, as that, which by me
Is pray'd for now, ſhall with thy will agree,
Let him with *faith*, in our *Redeemers* name
Both for himſelf and me, deſire the ſame.
And (to conclude this *prayer*) let all thoſe
By whom, thou haſt been pleaſed to diſpoſe,
Thy manyfold *Love-tokens* unto me,
In all, here prayed for, partakers be
At ev'ry need; till thou tranſlatſt us thither
Where, all *thine*, ſhall with thee, live ſtill together.

Amen.

E R R A T A.

PAge 3 l. 29. read *perſecute.* p. 8. l. 31. r. *perſever.* p. 13. l. 15 r. *war* for *fear* p. 17. l. 1. r. *our own* p. 23. l. 1. r. *ſo to* p. 24. l. 4. r. *their fallacies* p. 25. l. 13. r. *harveſt time*, & p. 40. l. 18. *God praiſe* p. 46. l. 5. r. *through*, & for *Reb.* r. *Rebels* p. 50. l. 10. r. *the*, for *there.* p. 56. l. 13. *thee* for *the* p. 58. l. 30. r. *on* for *in.*

F I N I S.

1666.

Vaticinia Poetica.

[Hazlitt, No. 92.]

Vaticinia Poetica.

or, rather,

A FRAGMENT, of ſome PRESAGES, long ſince written, and, alſo, of ſome lately compoſed; which (though the Beginning, *and* later End, *be clipt off) are neither altogether* imperfect, *nor* impertinent, *to theſe* Times;

But, doe conſiderably relate to all CHRISTENDOME in generall, and particularly to SPAIN, FRANCE, ROME, ITALIE, VENICE, and to ſome other parts of EUROPE, with the ILANDS thereof; eſpecally to theſe of GREAT-BRITAN.

Wherein are contained, likewiſe, ſome Cautions, touching them who are called QUAKERS, and the Nation *of the JEWS.*

Sinè Nomine, non ſinè Numine.

Things, paſt, *and* preſent, *doe foreſhew*
Thoſe, which, hereafter, will enſue:
And, Candles, *though but of a* Ruſh,
If lighted at that Burning-Buſh
Which waſteth not, may that diſcloſe,
Which Star, *nor* Moon, *nor* Day-light *ſhows.*

LONDON,
Imprinted, for the year MDCLXVI, to be reckoned from about the year of our LORD XXXIIII, and are to be ſold by *Edward Blackmore*, at his Shop in St. *Pauls* Church yard.

The Stationer to the Reader.

Theſe Fragments, *were left at my Shop, by an unknown perſon, ſealed up, and ſuperſcribed to me, with a writing from I know not whom, containing theſe words.*

"*Stationer, if it ſtand*
"*with thy good liking, let*
"*theſe* Fragments *be pub-*
"*liſhed; and if thou thy ſelf*
"*wilt not cauſe it to be done,*
"*give it to him that will;*

"*and inquire not after the*
"Authour, *for, the know-*
"*ledge of his* name *or* per-
"ſon, *is not at this time*
"*materiall.*

I finde nothing therein expreſſed, but what in my judgment conduceth to the advancement of Piety and good Life, and therefore having fulfilled the VVriters *requeſt, I leave it to thy peruſall and good acceptation.*

Vaticinium

Vaticinium Poeticum :

OR RATHER

A Fragment of ſome Preſages, partly long ſince, and partly lately written; which (though the Beginning and later End be clipt off) are neither altogether imperfect, nor impertinent, to theſe times, &c.

HIC, *deſunt nonnulla* * * * *
* * * * * * * *
* * * * * * * * * * * * *
* * * I did intend
Some *Premonitions*,
forth to ſend.
But I, in vain, have more then once
Affaid to charm deaf *Loggs* and *Stones:*
And, at this time, If, I ſhould throw
Thoſe *Pearls* to *Swine*, th' event I know.
I, therefore, now reſolved am
To wave, what to the ſeed of CHAM,
I purpoſd; and will ſpeak to thoſe,
To whom my ſoul more ſervice owes.
Yee *Sonns* of JAPHET, who long whiles
Th' European Continent and Iſles

Have now poſſeſt (by grace from him
Who hath, into the Tents of SEM,
Perſwaded you) be pleaſd to read,
What follows, with a ſerious heed:
For, though, perhaps, I ſcarcely know,
Whether I tell you *Dreams*, or no,
This will be uſefull; and, there may
Be *reall Truths*, in what I ſay.
According to the numeration
Of *years*, by vulgar computation,
In *ſixteen hundred fiftie five*,
The *Roman-Tyrant* will percieve
His *Empire* ſinke (begin to fear
His *Fatall Number* draweth neer;
And, therewith growing faint and ſick,
Throughout his *Body-Politick*,
Take ſwift adviſement, how, he may
Procraſtinate his *Judgement-Day*;
And, ſhall finde means out, to beguile
Himſelf, and others too, a while:
For, till *ſix hundred ſixty three*,
A *Project* will purſued be,
Wherby, the SAINTS will much be griev'd;
And, many, doubt what they believ'd.
The *Stratagem* he ſhall deviſe,
Will be to cure th' *Antipathies*
Of his *Chief Champions*, that their power
May joyn, the *Faithfull* to devour:
And, he ſhall proſecute that way
With all the *Force*, and Craf, the may:
But, to unſettle the *Pyrene*
Which parts them (and, make *Oile* with *Wine*
Incorporate) leſs hard will prove
Then that Obſtruction to remove;
Becauſe,

Becauſe, th' *Event*, which will be beſt
For th' *one*, marrs th' *other*'s Intereſt ;
And, them, will, at the laſt, expoſe
To *Schiſms*, which no *Deſigne* ſhall cloſe.
It is apparent, that by *him*
Who claims a *Cath'like Diadem*
(And who, his *Locuſts* ſpreads throughout
The World, to bring that aime about)
His *Rival* will, in little ſpace,
Be undermin'd, in ev'ry place,
If, to that *Peace* he condeſcends,
Which, his *Friend ſeeming Foe* intends,
(And, who will prove, at laſt, much rather
A *Step-ſire*, then a *Holy-Father*.
For, then, that Ofspring of the *Woulfe*,
Will, on the *City in the Gulf*,
Great miſchiefs bring : Next, by his crafts,
Divide, and break, thoſe *Sheaves*, and *Shafts*,
Through *Europe* ; by whoſe Leagues, you ſee,
His *Projects* unſucceſsfull be ;
And, by whoſe *Unity*, that *Flood*
Of GOG and MAGOG, is withſtood,
Which, elſe, long ſince, had broken in,
And worſe then NOAH'S Deluge bin.
But, *Remedies* may be foreſeen,
Which, e're thoſe miſchiefs intervene
That are deſign'd, will fruitleſs make
Their *Counſells* ; all their *Engins* break,
And, make the *Pitfall* and the *Snare*
Catch thoſe, who did the ſame prepare.
For, if the CUP of *Fornications*,
Which hath inchanted *Kings* and *Nations*,
Hath not carouſed been ſo long,
That ; for all CHARMS it grows too ſtrong,

HE

HE, whom they ſtile, the *Chriſtian King*,
Will, with that NAME, embrace the THING
Relating to it: (Thereby, finde
That, *they*, whoſe ruine is deſign'd,
Are his *Chief Strength*) and, then, to thoſe
Unite himſelf, who ſhall oppoſe
The *Whore*, the *Dragon*, and the *Beaſt*,
Which are, in *three*, *one Antichriſt:*
That, ſo, the *Kingdome*, and the *Doome*,
Long look'd for (to his joy) may come.
But, thoſe *Occaſions*, if he loſe,
Which *Providence* will, then, propoſe,
In his own Bowels, there will breed
A *Gangreve*, whereon will ſucceed
His *Neighbours* Fate; and give him, there,
His *Portion*, where his Intereſts are.
The year, *ſix hundred ſixty ſix*,
A period, to the *Beaſt*, will fix,
If numbred from that time, in which
He roſe, unto his *higheſt pitch.*
The next preceding thouſand years,
The time of *Sathans* Bands, declare,
Who, when the LORD, of life, was ſlain
(And, *Rome* did to her height attain)
Reſtrained was, from bringing in
The MAN, and MYSTERY, of *Sin*,
For ſo long ſpace (though, in the dark,
It, ſooner, did begin, to work)
But, when that *ſet time*, was expir'd,
The *Birth* was born, which, he deſir'd;
Ev'n, that *Impoſtor*, which hath, here,
Now reign'd above *ſix hundred yeere*,
Since he got looſe; whoſe *chain*, did laſt
Untill the *thouſandth year* was paſt.

Both

Both theſe *two ſumms*, in *one*, contain
The *joint*, and the *divided Reign*,
Of bloody ROME, from her *Declenſion*,
And ANTICHRIST'S, from his *Aſcention*
Into GOD'S *Throne:* And, both their *Falls*
Are ſhewn, in their own *Numeralls*,
Without a wreſted valuation,
Without diſordred computation,
And, without *adding*, or *omiſſion*,
A *doubling*, or a *tranſpoſition*,
Of any LETTER. So, (by that
Accompt, whereby our Deeds we date)
About *One thouſand thirty four*,
The *Beaſt* did, firſt, receive his *Pow'r*;
And, loſe it ſhall, upon, or neer,
The *thouſandth and ſeven hundredth yeer:*
Which makes, ſince firſt he took his *Seat*,
Six hundred ſixtie ſix, compleat;
And, is the *ſum*, which doth contain,
The, whole, continuance of his *Reign*.

Let thoſe, that can receive it, heed
This *Myſtery*, and, give it creed,
As it ſhall merit; for, to you,
Though it may ſeem as vain, as new,
It will not prove, to be ſo ſleight,
Or, ſuch a *whimſicall Conceit*,
As thoſe, which *groundleſs Fancy* frames
From *Titles*, *Attributes*, or *Names*;
And, whereof, *Wit* makes *Antichriſts*,
When, and of whomſoe're, it liſts.

E're that day comes, you will behold
Such *Changes*, as no Age, of old,
Did ever ſee; and, year by year,
Strange Novelties will ſtill appear;

Some

Some mixt, and of a *various make*;
Medlies, compoſd of white and black,
Of truth, and falſhood, wit, and folly,
Of ſacred things, of things unholy;
And, ſome ſo plauſible contriv'd
(With paint, and ſhadows unperceiv'd)
As would (if poſſible) beguile
Th' *Elect:* yea, they ſhall for a while,
Make many ſlip. Yet, theſe, muſt come
And (though offenſive unto ſome)
Shall, at the laſt, *Expedients* be,
To make *Diſſenters*, more agree.
There is, already, ſpreading forth
A *Generation*, from the *North*,
Eaſt, Weſt, and Southward, who profeſs
Simplicity, and *holineſs*,
Not much to be reprov'd: if, on
The *Rightſide*, them you look upon;
Nor well to be allow'd, if, they
Intend, what ſome among them ſay:
For, if the truth of them be fam'd,
They, are our *Levellers*, new nam'd;
Or, els, th' old *Cynicks*, in a mode
Newly diſguiſ'd, are come abroad,
To perſonate, in her exceſs,
Pride, with a ſhew of *lowlineſs*.
For, he that's proud, (and cannot be
By other means, ſo great, as he
That is the *greateſt*) may with theſe,
As proudly, as *Diogenes*,
The Pomp of greateſt men deride,
And, tread on *Alexanders* pride;
yet, in their ſullen *Cynick way*,
Be twice as proud, perhaps, as they.

But

But my intent is to declare,
What they may be ; not what they are.
Their *goings out*, are not with force,
Either of *armed Foot*, or *Horſe*,
Neither with *Multitude*, or *Power*
Externall ; but, by *three* or *four*,
Or *two* at once : Who, taking on
A Garb and ſpeech, which few or none
Allow of (ſave themſelves) neglect
All thoſe expreſſions of *reſpect*,
Which are in uſe, to repreſent
A *perſonall diſtinguiſhment*,
Whether it in relation be
To *Wealth*, *Age*, *Office*, or *Degree*.
For this auſtereneſs, the *Preciſe*
Diſlike them ; them, the *Rich* deſpiſe;
The *Proud*, their manners doe deride,
As not complying with their pride;
The *Covetous*, they much diſpleaſe,
And, all that love luxurious eaſe;
Which, doth beget them many foes,
Reproach, Impriſonments, and blowes :
Yet, Patiently they doe proceed,
As if they did nor greatly heed
Nor minde it : And, proceed they will
Their *Work*, and Errand to fullfill :
Wherein, the Beſt, may witneſs beare
Againſt the world (yea, and I fear
Againſt *themſelves*) if well they heed
What *admonitions* they doe need.
And, when that they have walk'd their *Round*,
And ſtood their *time*, it will be found,
That, though ſome, under their diſguiſe
Spread *ſcandals*, and preach *blaſphemies*,
Which

Which, for a while, obſtruct thoſe ends,
That, *Providence*, by them, intends)
It will, to Prudent men, appear,
That, *ſignes*, unto this Age, they are,
Of Things, which will, hereafter, more
Conſider'd be, then heretofore;
As were ſome *Actions*, which, of old,
The World did, with contempt, behold,
When, they gave true ſignification,
Of what befell that *Generation.*
And, though that ſome, of theſe, aſſay,
To take the wholſome *Rules* away,
Of *Faith*, and *Life*, in hope to finde
CHRIST, formed in their *ſelfiſh minde*,
Without the WORD; A *Fierie-triall*
Will give, at laſt, a flat deniall,
To their falſe hopes; Their *own Work* burn,
To nothing; Make them back return,
To *Truths Foundation*; Or, elſe, leave them
To thoſe *Deluſions*, which deceive them.
Wait, therefore, on each *Diſpenſation*,
With Chriſtian meekneſs, moderation,
And charity: For, *Time*, will ſhow
Whether, they be of GOD, or no;
How much of their *deſigne*, is evill;
How much of *ſelf*, or, of the *Devill:*
And, men, thus tempred, ſhall not need
To fear th' *Events*, that will ſucceed,
Till they are greater haters grown,
Of theſe mens faults, then of their *own.*
Lights, from obſcurity, will blaze,
Of other kinds; which, though they'le cauſe
Diviſions, (and imperfect be,)
Will help *Times future*, how to ſee

Some

Some *Truths*, conceal'd ; and, lead the fight,
Gradatim, to the nobleſt *Light* ;
If, of thoſe *falſe Gleams*, men beware,
Which, will, by *Flaſhes*, here and there,
Break out, among them. Some, are ſuch,
As neither help, nor hinder, much ;
But, are like thoſe, which, many think,
They doe behold, when *hard they wink* ;
Or, like to thoſe we view, ſometime,
Glare out of *rotten wood*, or *ſlime*.
Some, like nocturnall *wandring Fires*,
(Which lead men into *Pits* and *Mires*)
Will oft appear ; and, may doe harm :
But, we, againſt them, have a *Charm* ;
And, they, who will, well know them may ;
For, they appear not, in the *day* ;
And, if men heed it, they ſhall finde
Such, alwaies, leave a *ſtinke* behinde.
The time, now, ſeemeth neer, likewiſe,
When, they, on whom CAIN'S curſe yet lies,
Will make ſome Trialls, how they may,
To their long-failing hopes, make way.
For, now, that *Ev'ning* draweth on,
Wherein, they to and fro, ſhall run,
Like *Doggs*, about the CITIE wall,
(As was foretold) and grin, and bawle,
Becauſe, they have no *Revelation*,
To ſatisfie their expectation :
And, GOD, to paſs, is bringing, now,
A *nobler Work*, (for ought we know)
Then they deſign : And, ſome of them,
Will fit, for that *Jeruſalem*
They look not after : Yea, perchance,
What they would marre, they ſhall advance
And,

And, when a *carnall reſt* is ſought,
Finde that, to which they ſhould be brought.
For, (though they are diſperſt among
The *Nations*, and have wandred long
In much contempt) preſerv'd they were
For ſomewhat, which, *time* will declare
When that day comes. Perhaps, thoſe things,
Which *David*, in their *perſon* ſings,
Of their *undated deſolation*,
Will bring them to conſideration,
That, all their *Tokens* are bereft;
That, they have not one *Prophet* left;
Nor any *Prophecies*, that give
Aſſurance, of what they believe;
Or *promiſe*, that, GOD, will reſtore
Their *Nation*, as oft, heretofore,
When they had ſinn'd: And, that, the *crime*,
For which they ſuffer ſo long time,
Is, ſome *fault*, of a deeper die,
Then either their *Idolatrie*,
Or, all their ancient Crimes: yea, that
The *Sin* which makes them deſolate,
Muſt be the *ſale*, and *crucifying*
Of *him*, who, for their ranſome dying,
Foretold the *Plague*, in which is neer
Compleated *ſixteen hundred yeer*;
And, wherein, they ſhall ſtill abide,
Till they *confeſſe* whom, they denide.
For, though their *Law*, they never better
Obſerv'd, according to the *Letter*,
Then they have done, ſince him they kild,
By whom, alone, it was fulfild;
Their *legall ſervice*, to their Curſe
Still adds, and daily makes it worſe.

Yet

Yet, ſome, may, under this *Rejection*,
Be *Objects*, of divine *Election*,
(As I beleeve) And, who can tell
When, GOD, ſhall pleaſed be, to ſeal
Twelve times twelve thouſands, of the Race
Of *Iſr'el*, by a ſtamp of *Grace?*
(And, when to make up, he ſhall pleaſe,
The *Gentiles fulneſs*) but, that theſe
Shall muſtred be, and called thither,
Where thoſe, *Elect*, muſt meet together;
Who are to act that *finall doome*,
Which, on his *greateſt Foe*, muſt come?
(And, who can tell, but, that by thoſe,
At whoſe *rejection*, we were choſe,
To witneſs againſt their offence,
(And, whoſe preſerving, ever ſince,
Confirms our *Faith*) may uſefull prove,
To ſet forth his impartiall love,
Who ſuffers all, aſide to goe,
That, he, to all, might mercy ſhow?
If ſo; he's bleſt, whom, GOD, then makes
So wiſe, that, neither he partakes
In their, deſerv'd, *Infatuation*,
Nor doth obſtruct their *Reſtauration.*

Some, ſeem to fear, that, if the *Jews*,
(And, others too) who may abuſe,
That Liberty, ſhould, in this *Nation*,
Obtain, their wiſh'd for, *tolleration*,
They, peradventure, thereby might
Eradicate the *Truth*, outright;
And, ſurely, whoſoe're intends,
That *Freedome*, for ſiniſter ends,
(Or, without *Cautions*, would thereby
Infringe his own ſecurity:

But, *Truth*'s prevailing, none needs doubt,
Where ſhe hath Rome to fight it out;
For, moſt refin'd and ſtrong, ſhe grows,
When ſhe is hem'd about with Foes.
No thought (much leſs a Reſolution)
Have I, to force, by perſecution,
Religious duties: yet, I may,
Both juſtly think, and ſafely ſay,
That, if *Exile*, and *Forfeits* too,
On him, with us, who ſhould forgoe
His *Chriſtian Faith*, impoſed were,
Thoſe *Penalties*, were not ſevere.
For, if the *way*, which he then chuſes,
Be ſafer, then what he refuſes,
He buyes it, at an eaſie Rate,
With leſs of *Country*, and *Eſtate*;
And, if he changeth *Good* for *Bad*,
He, juſtly, forfeits all he had.
Were that *Proviſion* made; not many
Would, on thoſe terms, be *Jews*, if any.
But, neither *Jews*, nor *Turks*, are worſe
Then *Hypocrites:* No greater Curſe
Can their admiſſion, hither, bring,
Then doth, from their Contagion, ſpring,
Who, to be *Chriſtians*, doe profeſs;
And, are, in manners, nothing leſs.
Whoſe, is the greater *Blaſphemie?*
His, who denies CHRIST'S *Deitie*,
Or *Incarnation*, with his tongue,
And, doth him ſome deſpitefull wrong,
Externally? (meerly, perchance,
Through blindneſs, and, through ignorance;)
Or, rather his, whoſe *heart* denieth
Him, with whom he, in *words*, complieth?
What

What *Heathens*, *Jews*, or *Turks*, can be
So peſtilentiall, as is he (place?
Who, preacheth CHRIST, from place to
Who, boaſteth of his *ſaving Grace?*
Who, doth profeſs him, to be good?
Who, hath his Raiment, and his food
By that Profeſſion? Who, doth praiſe
His Love, his Precepts, and his Waies,
Yet, in his life, himſelf doth ſhew
Worſe then a *Pagan*, *Turk*, or *Jew?*
Beleeve it; till reform'd we are
In *Manners*, we might, rather, fear
The *Jews* admiſſion, will our ſhame
Much more illuſtrate, and our blame,
Then harm us otherwayes; or, more
Obdure their hearts, then heretofore,
But, that, a *Pow'r*, above men ſits,
Which, out of *Darknes*, *Light* begets.
Moſt *Chriſtian Nations*, doe pretend,
To ſeek their *Weal*; and, to that end,
Make daylie *prayers:* (yea, ſome, too,
This duty, with ſincereneſs, doe)
But, he's an *Hypocrite*, who ſayes,
That, he, for their Converſion prayes,
Yet, thereunto, no means affords,
Save, only, formall, empty, words.
More then moſt *Nations*, we are thought,
Their *Reſtauration* to have ſought.
They, alſo, thereof, notice take,
Yet, when they come, a proof to make,
Of our ſincerity; Lo, we
Grow fearfull, what th' events may be.
But, in due ſeaſon, GOD, I truſt,
Will render us, as *wiſe*, and *juſt*,

As *wary* ; and, direction give
To *Act*, as well as to *beleeve*,
What he requires ; left, we abuſe
Our *ſelves* ; take *Jeſuites* for *Jews*,
And *Runagadoes*, from our *Creed*,
To be the ancient *Hebrew-ſeed* ;
Or, elſe, ſhut up our hearts to thoſe,
To whom, our ſoul more *Mercy* owes :
For, ſuch, as truly are deſcended
From *Jacob* (though they have offended)
Are to be look'd upon, as men,
Who may be reconcil'd agen.
They, though rejected, are a *Nation*,
Who claim a right in that *Creation*,
Which we poſſeſs : At leaſt, to *Live*,
A right, by *Nature*, they receive,
That, ought not to be rendred void,
Left, GOD's *Fore-purpoſe* be deſtroi'd.
He, hath diſperſt them, here and there,
That, we might not *preſume*, but *fear* ;
And, of that *Grace*, be mindfull made,
Which we, by their *Rejection*, had :
But, if all *Countries*, where they be
Should (as they might, as well as wee)
Deny them an *Abiding-place*,
Where ſhould they finde the means of grace ?
Where ſhould they live the life of *Nature*,
The *Birth-right*, of each *living Creature ?*
How, by our *Mercy*, ſhall they gain
That *Mercy*, which, in words, we fain
To further ? Which way, ſhall we ſhow
That *Love*, which, unto them, we owe,
For their *Fore-Fathers* ſake, by whom
Salvation, unto us, did come ?

Or

Or, how, to them, ſhall that ſucceed,
Which, *Providence* hath fore-decreed ?
They, like to CAIN, are mark'd out ſo,
That, (though abhor'd, where e're they goe)
They are preſerv'd ; and have aboad
(Ev'n by the *Common Grace* of GOD)
In ſev'ral places, not a few,
For which, they owe no thank to you ;
Nor much to them, with whom they dwell,
Becauſe, their *Souls*, or *Bodies*, weal
Moves litttle, with their Entertainers,
Save, when, by them, they may be gainers.
But, being neither *Pro*, nor *Con*,
In things, by others, to be done :
My *private judgment* having ſhown,
I'le leave each *Reader* to his *own*.
GOD's *Works*, with *Clouds*, are vail'd about,
Deep, high, (yea, paſt our finding out ;
And, many things, he hath to doe,
To make his paſſage thereunto ;
Which, to unriddle, 'twill be hard,
Becauſe, myſteriouſly declar'd,
By *Glimerings* only, to our eyes,
Our *Faith*, and *Hope*, to exerciſe,
Which, elſe, would fail ; and, to provide
Againſt the puffings up, of *Pride*.
For, *Revelations*, when moſt clear,
Of ſuch a *Ghoſtly nature* are,
(And, that, which ſhould be underſtood,
By them, is, unto *fleſh* and *blood*,
So hardly taught) that, few can ſee
Their certainty, though true they be.
I cannot ſpeak, what I conceive,
Nor utter that, which I beleeve,

Yet, I conceive, beleeve, and mark,
Enough to guide me through the *dark*,
Without *deſpair:* And, my foreſight
Diſcernes, by *Raies*, which give true light,
That, e're GOD's *Work* effect ſhall take,
He, will, by ſev'rall *Changes*, ſhake
Thrones, *Pow'rs*, and *Scepters*, to break down
Thoſe *Kingdomes*, which oppoſe his own:
That, likewiſe, he ſhall bring to nought
All things, that *humane Wit*, hath taught:
Yea, all that *holineſs*, in which
The *Carnall Goſpeller* ſeems rich;
And, bring a *Generation* in,
Which, all things will, anew, begin
(Save that *Foundation*, which muſt ſtand,
Till there is neither Sea, nor Land.)
The *Life*, wᶜʰ hath lain hid with CHRIST,
Shall then, in us, be manifeſt,
To mortifie, and take away
That life of *Sinne*, which, to this day,
Hath been upheld; Infuſe that *Light*,
Which makes a *Day*, without a *Night*;
And, which ſhall not, as it hath done,
Need either *Star*, or *Moon*, or *Sun*.
Our *Outward*, and our *Inward parts*,
Our *Will*, and *Longings* of our hearts,
It ſhall renew; renew our *Birth*,
Our *Governments*, the *Heav'ns*, the *Earth*;
Yea, make all new, and, as a Scrowl,
Wrap up all old things, in a *Roll*.
In order thereunto, our eies
Have, lately, ſeen a *Prince* ariſe,
His entrance making through great *Floods*
Of water; through unlikelyhoods,

And

And *Difficulties*, which no hand,
But his, who made both Sea and Land,
Could have remov'd : And, though his *Foes*,
Doe multiply ; Though, malice grows
Implacable, and many aime,
To turn his Glory into ſhame ;
He is receiv'd, by other ſome,
With Love and Honor, as *one* come,
And, ſent, by *Providence*, from Heav'n,
To make the *Dales*, and *Mountains*, ev'n;
To countenance, protect, and ſhrowd
The *Meek*, and *Righteous*, from the *Proud*;
Their *Rights* and *Freedoms*, to reſtore,
To thoſe that were oppreſt, and poor;
And, *Introductions* to prepare,
For things, which doe not, yet, appear :
And, doubtles, if he ſhall * * * * * *
* *
Hîc deeſt multum.

More had been ſaid ; but, ſome begin,
Already, both to jeer, and grin.
That's worſe, *which was exceeding* bad :
They that were fooliſh, *are grown* mad :
Truth, *is leſs favoured, then* Lies :
To be known honeſt, *or thought* wiſe,
Is dangerous ; and, he beſt thrives,
Who, no man truſteth, or beleeves ;
And, can, by falſ diſſembling ſhows,
Hide that, which he beleevs, or knows :
I ſee it ; and, am ſtricken dumb ;
From 'twixt my finger and my thumb,
My Penne is fall'n : 'Tis alſo Night,
And, I had rather ſleep, then write.

If,

If, therefore, you deſirous grow,
To learn the reſt, ask them that know
What others think, *and pleaſed are,*
To ſpeak to them, who will not hear:
For, having heard, what will befall
To him, who tells his Mare *a tale;*
To cool my broth, my breath I'le keep,
And, try to ſing my ſelf aſleep.

SONG.

MY *Soul*, come liſten to my *Charms:*
And, now ſhe reſts betwixt mine arms,
Sound out, yee *everlaſting Spheres*,
That *Muſick*, which no mortall hears:
And, whilſt thereto, my *Tongue* forth ſings
Thoſe calm, and bleſſed *Requiems*,
Which, this depraved *World* contemns,
Thy *ſelf*, my *diſcompoſed heart*,
New-tune (in *Conſort*) to bear part,
With them, upon her *quav'ring ſtrings.*

Though all things in confuſion be;
Though, from corruption none are free,
Why ſhould our *Bowels* yerne, or pant?
What need we fear? What can we want,
Which we, by reaſon, would enjoy?
No riſing, or declining *Star*,
Our *bliſſe*, can either make, or mar;
No influence, of *Moon* or *Sun*,
Or, ought *omitted*, or miſdone,
Our *peace*, or *ſafety*, can deſtroy.

Look

Look up, to that *beſpangled Skie*,
So bright, ſo ſpacious, and ſo high :
A higher *Orbe*, thoſe *Orbes* contains,
Where my *Redeemer*, lives and reigns ;
To him, by *contemplation*, mount,
By him, Hopes *Anchor*, caſt, and weigh ;
On him, by *Faith*, firm holdfaſt lay ;
With him, by *Love*, thy ſelf unite ;
Through him, eſtabliſh thy delight ;
And, *of* him, make thy chief account.

Then, from that *height*, thine eyes down caſt,
On all things, which on *Earth* are plac't ;
(Ev'n on the braveſt of thoſe things,
Which are the pride, and joy of *Kings)*
And, on thoſe *Bugbears*, which men dread :
And, when thou findeſt, what they prove,
(How worthleſs of thy *Fear*, or Love*)*
Thou may'ſt, with confident repoſe,
Ly down, alone, where all thy *Foes*,
Their *Banners*, have againſt thee ſpread.

Sleep, then ; for, all, thoſe windes that blow,
And bluſter round about thee ſo,
Into a *calm*, will either turn,
Or, breath away, at laſt, with ſcorne,
And, prove but *puffs*, to be deſpis'd.
Sleep ; for, thoſe goodly ſeeming *Gaudes*,
Which thou admired'ſt, are but *ſhades*,
That, in a moment, will be gone,
And, worthy, really, of none,
But, *Fools*, or *Madmen*, to be priz'd.

Sleep; for, thoſe *earneſt Longings*, which
Diſturb'd thy *Reſt*, are but an *Itch*,
Or, *Dreamings*, that will take their flight,
As ſoon as Day removes the *Night*,
Though, much account of them thou mak'ſt.
Sleep; for thou neither *feel'ſt*, nor *hear'ſt*,
Such *Bears*, or *Lions*, as thou fearſt;
They are but *ſqueekings* of ſmall *Mice*,
Or, *niblings*, of thoſe *Fleas*, and *Lice*,
Wch, will fall from thee, when thou wak'ſt.

And, *you*, who have diſturbers bin,
Of *Reſt*, without me, or within,
Submit your ſelves to due controll:
And, when, on my retired *ſoul*,
A ſweet refreſhing *ſleep*, ſhall ſeize,
I, charge you, by the *Pow'r* of thoſe
Who guard th' *Elected* from their *Foes*,
(On *penalty*, of whatſoe're
The damn'd *Infernall Spirits* fear)
That, *her*, you *wake not*, till ſhe pleaſe.

Give ear, oh, regardfully give ear
What is timelie here expreſſed relating
to this Generation.

To

To fill up the following ſpare pages, this
Midnight Muſing *of the* Author
is here added.

LAST *Midnight*, many things to minde were (brought ;
Amongſt wch, this that follows, came in thought.
Now, moſt men are in Bed ; and, ſo am I,
(Employ'd in *Muſings*, whil'ſt they ſleeping lie)
Why, may not, in our *Graves*, a diff'rence be,
As well as in our *Beds*, 'twixt them, and me,
Which will my *Soul*, in *ſomewhat*, active keep,
Whil'ſt, in the *Bed of Death*, my *Fleſh* doth ſleep ?
Since, GOD, made all things *good* ; Why entred in,
Such enimies thereto, as *Death*, and *Sinne ?*
Why, is the *World*, ſo over-ſpread with *evill ?*
Why, is there not, a GOD, without a *Devill*,
As in *Eternity*, e're *Time* began ?
Or, wherfore, ſeeing GOD created Man
In pureſt, and in perfect *Innocence*,
prevail'd it not, to keep him from offence ?
And, why, ſo long as *Time* laſts, ſhall there be
Such *warre*, betwixt the two *Seeds*, as we ſee ?
Some *Thoughts*, within me, to theſe *Thoughts* repli'd;
Th' *Eternal Wiſdome*, did this means provide,
To make the *Infiniteneſs* of his *Nature*,
So farr forth *knowable*, unto his *Creature*,
That it might *love* him, and, enjoy Communion
With him, in an unſeparable *Union*,
By having reall proofs, in *Time* and *Place*,
Of his eternall *Righteouſnes*, and *Grace :*
Which could not be effected, but, by giving
A *reaſonable pow'r*, with *Rules of Living*,

Upon *Condition*, ſafe and eaſie made,
By what, his Mercy, thereunto ſhould add;
Except, he ſhould have made him to excell
Thoſe *Angells*, that, both ſtood in *Grace*, and *fell:*
Which, had been, to have made him of a Nature,
So far beyond the Limits of a *Creature*,
That, at the *Moment*, wherein firſt begun
Mans BEING, he, with GOD, ſhould have been *One.*
Which, was a *Dignitie* (though preordain'd
Eternally) to be, by man, obtain'd
Another way; whereby, it being known,
What *Attributes* were GOD's, and what his *own*,
The *Love* and *Union*, which, from thence ſhould flow,
Would, to *perfection*, anſwerable grow.

Betwixt the *ſupreme Creature*, and his MAKER,
There cannot be a *Mean*; or, a *Partaker*
In *Supreme Power*; neither, can there ought
Below the GOD-HEAD, poſſibly be brought
Into *Exiſtence*, which, a Pow'r can have,
To make it own *ſelf*; or, it *ſelf* to ſave
From loſing of that *Being:* But, by loving
His *Maker*; and, by faithfully improving
Thoſe *Talents* he receiv'd: wherein, the GIVER
Hath, alſo promiſed to each *Receiver*,
Concurring aid, both to *beleeve*, and *Doe*,
What he requires; and, will perform it, too,
In ev'ry ſoul, that ſwerveth not aſide,
Through *ſelfneſs*, *malice*, *wilfullneſs*, or Pride.

As had the *Angells*, *Man* had pow'r to chuſe
The *Good way*, and the *Evill*, to refuſe:
And, had the ſelf ſame bleſſed means of *Grace*
Which thoſe *Good Angells* had, that kept their place.
Two diſadvantages, alone, he had,
Whereto, no *Angell* was obnoxious made,

FLESH,

FLESH, and a TEMPTER, for which GOD did
To give, to *Mankinde*, two Advantages, (pleaſe,
Deni'd to Angells ; That is, *Penitence* ;
And, One to ſatisfie, for their offence :
Who, from his *fall* hath rais'd *Man*, to be greater
Then *Angells :* yea, and to a *State* that's better
Then what he loſt ; if he, again, abuſe not
His Talents, and *renewed Grace* refuſe not.

By making *Man*, and all things, as they were
Firſt made ; And, by his ordering, ev'ry where,
Each Creature, in his Courſe, according to
Thoſe motions, wherein, naturally, they goe,
The *Juſtice*, *Love*, and *Wiſdome*, doth appear,
Of him that moveth in the higheſt Sphere.
Thereby he, in ſome meaſure, is expreſt ;
And, could be no way elſe, made manifeſt.

For, as GOD, is, he, fully can of none
Be *known*, or *lov'd*, but of himſelf alone.
Meer *Senſe*, to no mans underſtanding brings
The Notion of *Intelligible things* ;
Nor, perfectly, all thoſe that come within
Their own *Orbe*, till their knowledg, bought hath bin,
By ſome *Privation*. By the *Night* we know,
The Comforts of the Day. Our *pains* doe ſhow
What *Eaſe* and *Pleaſures* are ; And, when we ſhall
Regain the *Reaſon*, maymed by our *Fall*,
It will, by ev'ry man, be underſtood,
That, as GOD, at the firſt, made all things *good*,
His *Providence* did likewiſe ſo forecaſt,
That, ev'ry thing ſhall turn to *Good*, at laſt.

Though, *woe* to them, by whom *Offences* come,
They are *Expedients*, and there muſt be ſome,
And will be, while the *diſagreeing Creature*
Is lab'ring in the *Common Courſe of Nature*.

For, ev'ry *diffring thing*, conduceth to
That, which their Wiſe-Diſpoſer means to doe.
Virtues, and *Vices* ; things prophane, and holy ;
Weakneſs, and Strength; true Wiſdom & meer Folly;
Hypocriſie, Sincerenes, Truth, and Lies,
The moſt abhorred of all Hereſies ;
Turks, *Jews*, and *Pagans* ; *Martyrs*, and *Confeſſors*;
Ev'n Rebells, Tyrants, Traytors, and Oppreſſors ;
Yea, and the *Devills* too, ſhall help complete,
In their deſpight, the *Work* they would defeat ;
And, as it was, before the World begun,
GOD ſhall be ALL in ALL, when ALL is done.

Thus, caſually, to fill a vacant Rome,
Theſe Midnight Muſings into words *are come,*
Compos'd in haſte ; *which will (it may be) keep*
Some Readers, *waking, when they thought to ſleep,*
To meditate, upon that End *and* Uſe,
Whereto, ſuch Thoughts, *moſt properly conduce* ;
And, learn, whil'ſt they amongſt Diſorders *dwell,*
To truſt in him, who Orders all things well.

1666.

Three Private Meditations.

[Hazlitt, No. 86.]

Three Private

MEDITATIONS,

Which being, for the moſt Part, of Publick Concernment, are therefore Publiſhed, by their Author,

GEO. WITHER.

The *Firſt*, is, a *Private Thanksgiving*, conſiſting of *three Hymns*, whereby GOD is magnified for his *Mercy* vouchſafed in the late *Ingagement* between the *Engliſh* and the *Dutch*, in *June* 1665. Compoſed after Celebrating the *Publick Thanksgiving* commanded by the *King*.

The *Second*, is a Sacrifice of *Praiſe* & *Prayer*, by him offered to Almighty GOD, for his providential reſpect, to *Him*, his *Wife* and *Children*, during his Impriſonment in the diſgraceful Goal of *Newgate*, when left deſtitute of all ordinary means of ſubſiſtance, by being deprived both of his *Eſtate* and *Liberty*.

The *Third*, Intituled NIL ULTRA, is a *Soliloquium*, wherein this *Author* expreſſes the improbability of an effectual proceeding further, to prevent the *Sins* and *Plagues* increaſing, by ought which he can offer to conſideration.

Re-printed in the Year, 1666.

A Private

THANK-OBLATION,

Conſiſting of *Three Hymns*,

Whereby Almighty GOD is magnified for his *Mercy* vouchſafed in the late *Ingagement* between the *Engliſh* and the *Dutch*, in *Iune* 1665. after Celebration of the *Publick Thanksgiving* commanded by the *King*.

The firſt Hymn, *is a* Preparatioon of the heart *to the Duty intended.*

NOw, what to GOD's Praiſe belongs,
I will ſing in *holy Songs*;
Who ſhall from his *Heav'nly Quire*,
With ſuch *ſtrains* my heart inſpire,
That (though diſtant) I and they
Therein joyn together may:
For, his influenced *Grace*
Is not barr'd by *Time* or *Place*.

2.

Let his Rays of *Light Divine*,
In me, and upon me ſhine;
Let his *Holy Spirit* ſhake
Drouſie fleſh, till it ſhall wake;

Touch my lips, unlooſe my Tongue,
That his *Praiſes* may be ſung;
For, till rouz'd up, from on high,
Dark, and *dull*, and *dumb* am I.

3.

Humane words, cannot impart
What GOD ſpeaketh to my heart,
Nor my faultring *tongue* declare
All his Operations there;
Yet, I am compell'd ſometimes,
In plain *Verſe*, and broken *Rimes*,
Thus, to ſtammer out ſuch things,
As to me the *Spirit* brings.

4.

To extol what God hath done,
Here, I muſing am alone;
And, do praiſe him in my heart
For what none can claim a part:
But, what to his *praiſe* belongs
I'le now ſing in *vocal ſongs*;
And, will ſo his praiſe declare,
That, no man ſhall therein ſhare.

The ſecond Hymn, being an imperfect Narrative *and Confeſſion to Gods glory, of what he hath done for us in the late Ingagement; how little we have merited the* mercies *vouchſafed, and how merciful GOD hath been to both* Nations.

LORD, in a *publick Meeting*, I, this day
Have joyn'd, a *Sacrifice of thanks* to pay;
And, being warmed at the *common fire*,
(By what *external notions* could inſpire)

To

To perfect that which is begun,
(And ought in duty to be done)
I, now withdraw into my heart,
To ſpeak to *thee*, who therein art ;
And learn, how, I may to thy praiſe,
So ſanctifie my *words* and *wayes*,
That henceforth, they may more conduce unto
Thy glory, then they heretofore could do.
Oh ! let my *Meditations* be
Made acceptable unto thee.

2.

For *Victory* confer'd, we prais'd thy *Name*;
We hear, our *focs* have likewiſe done the ſame.
And doutleſs, whoſoever *loſt* or *won*,
To thee, are praiſes due for what is done ;
Yea no leſs praiſe for what is *loſt*,
Then that, for which we triumph moſt ;
The one our *pride* may elevate,
The other, *humble us* for that
Which was miſ-acted, or miſ-ſpoke ;
For, thou, who heed of both haſt took,
So graciouſly, oh Lord, haſt ſhar'd betwixt
Both *Nations ſweet* with *bitter* intermixt,
That, no man, this day duly keeps,
Save he, who therein *ſings* and *weeps*.

3.

For all *Tranſactions*, which concern in groſs
Our *publick*, or our *private gain* or *loſs*, (bring,
(And which unto our knowledge, *fame* doth
Well-weigh'd) gives cauſe, no leſs to *weep* then
The *good ſucceſſes* we have had, (*ſing*.
Abate ſome fears, to make us glad ;
The *hopes*, which thoſe *events* do give
(Of what we willingly believe)

So high our *expectations* rear,
As if we were above all fear.
But, when we hear the many *Lamentations*
For loſs of *Limbs*, *Lives*, and *belov'd Relations*,
To *ſadneſs* all our *Joy* it turns,
And he who much rejoyced, mourns.

4

A *final Conqueſt* is not yet obtain'd ;
That, rarely with one *Victory* is gain'd :
For, they who loſe at firſt, at laſt may win,
By mending *faults*, with which they did begin.
And they who did at firſt prevail,
Find, oftentimes, their hopes to fail :
Becauſe to *truſtleſs* things they truſt,
Or elſe, employ to feed their Luſt,
That which thy *Majeſty* intends
Should ſtrengthen them to better ends.
When, therefore moſt *Victorious* we appear,
Let us *rejoyce*, but with a *trembling fear* ;
Leſt, when the *rowling wheel* ſhall turn,
We who rejoyce, find cauſe to mourn.

5.

Thou art but little pleas'd (if ought at all)
To ſee us triumph, when our foes do fall ;
Eſpecially, when they (though ours they be)
Are thy *known enemies*, no more then we.
To be our GOD, we thee profeſs ;
They (to our knowledge) do no leſs.
We ſay, our truſt is in thy *Name* ;
They may as truly, ſay the ſame.
Their ſins are many ; we are ſure
(Or may be) that ours are not fewer.
We have not yet, our *hopes* at full enjoy'd ;
Nor are their *expectations* quite deſtroy'd ;

To

To praiſe thee therefore, we and they,
Are equally oblig'd this day.

6.

VVe ſay the *Dutch* to us ingrateful be;
Our Conſcience tells us we are ſo to thee.
They with our *Nation* cruelly have dealt;
Our inhumanity thy *Saints* have felt.
Their *Avarice* makes them oppreſs;
Ill husbandry and *idleneſs*,
Have made our wayes as grievous prove,
To thoſe who ſeek for peace in love.
And we, and they, purſue the *courſe*,
Moſt likely to make bad things worſe.
Then, Lord, which of us juſtly can expect
That our Conteſts ſhould have a good effect?
Or, that the one ſhould have a place
Above the other in thy Grace?

7.

Had it ſo pleaſed thee, thou at firſt *ſhock*
Both *Earthen Pitchers* mightſt have juſtly broke;
But they (as if they had been made of leather)
Are only bruis'd, by being knock'd together:
VVhich, in meer love to us and them,
Thou didſt vouchſafe to give us time,
VVith more adviſement to take heed,
VVhat, by *Contention*, will ſucceed;
Leſt both before their *Quarrels* end,
Be broke like *pots*, which none can mend.
Lord, were there but that *Mercy*, and no more,
In that which we pretend to praiſe thee for,
It merits from *this* and *that Nation*,
An everlaſting *Thank-Oblation.*

For

8.

For, in this *Mercy*, unto both extended,
Are very many *Mercies* comprehended,
So complicated, one within another,
And, to thy *Judgments* linked ſo together,
That, if we could be brought to learn,
How, they both *Nations* do concern;
To what each *Judgment* doth direct,
What every *Mercy* might effect;
What we ſhould ſeek, what we ſhould ſhun,
And, what ought timely to be done;
The wiſeſt men among us could not tell
Whether thoſe things which us have pleaſed wel,
Or, that which grieves us moſt, ſhall beſt
Thy *Loving-kindneſs* manifeſt.

9.

The *Trophies*, which moſt men delight to raiſe,
As teſtimonies of a *thankful Praiſe*,
For what thou daign'ſt, are but a *medly mirth*,
Of wholſom *ſimples* mixt with courſeſt earth;
Or, with ſuch noiſom *weeds* as grow
Upon dunghils here below,
That to thy noſtrils and thine eyes,
Offenſive *fumings* vaporize,
Which do provoke thine Anger more,
Than many Errors heretofore:
And that which for *thine Honour* ſome pretend,
Is for their *own praiſe*, or a baſer end;
Either to ſatisfie their *Luſt*,
Or, praiſe *falſe gods*, in which they truſt.

10.

My GOD, look not ſeverely upon this,
Or on ought elſe that hath been done amiſs;

For

For no *Oblation* can from us proceed,
VVhich will deſerve a favourable heed.
Some of our *Offerings*, now and then,
May beneficial be to *men*,
Or, to thy *Saints* on earth extend,
If we confer them to that end
For which they ſeem to be beſtown,
(And in their welfare, ſeek our own :)
But, to advantage thee, the preciouſt thing,
Which, we to pleaſe, or to appeaſe can bring,
Adds nothing : though thou pleaſed art,
With what comes from a faithful heart.

11.

Be mindful ſtill, that we are *fleſh* and *blood*,
Whence nothing can expected be that's good,
Till by his Croſs it ſhall be mortifi'd,
Who, to redeem it from corruption, dy'd.
Remember whereof we are made ;
That ev'n the beſt of us are bad ;
Our ſeeming ſanctified joyes,
Uncomly actions and rude noiſe,
Which make thy beſt beloved ſorry,
Inſtead of adding to thy glory.
Oh ! let hereof, a free unfain'd *confeſſion*,
(A *burnt Oblation* made by true *contrition*,
And, hallow'd by *Chriſts* blood) purge hence,
All that which gives to thee offence.

12.

The more thou ſhalt inlarge our *wealth* and *power* ;
Our ſelves, let us lay down ſo much the lower ;
And, rather uſe them to unite together
In love, then in deſtroying one another.
He, in the beſt mode gives thee praiſe,
Who ordereth aright his *wayes* ;

Who, juſtifies thee in thy will,
By thereunto conforming ſtill ;
And brings to thee a *contrite heart*,
Aſcribing thereto no deſert :
This is, moſt gracious GOD, a *ſacrifice*,
Which thou didſt never (never wilt) deſpiſe ;
And, ſuch a *ſacrifice*, I pray
Make that which I preſent this day

13.

Unfaigned thanks my heart returns to thee,
For that, which thou haſt done, *what e're it be*,
Againſt, or *for us* : hearty thanks we owe
Both for what thou withholdſt, and doſt beſtow.
Proſperity is no true ſign
Who is a *Favourite* of thine ;
Nor any one doſt thou reject,
Whom frequently thou doſt correct,
Unleſs he be more *wilful* far
Then *frail*, as very many are ;
And whether thou doſt give us *wounds*, or *heal*,
It will at laſt conduce unto our weal,
If we, (but as we may) perſever
In contributing our endeaver.

14.

Two of thy greateſt *Plagues* on us now lie ;
The *third* is threatned, and ſeems very nigh :
Thy other *Judgments* alſo ſcatred are (where,
So thick, through theſe three Kingdoms ev'ry-
That, by them, very few or none,
Have ſcaped, being ſeiz'd upon ;
Or, being pincht, in what relates
Unto their *Perſons* or *Eſtates* :
Yet, *ſin* doth moſt men ſo beſot,
As if thy frowns they feared not ;

And

And, are more zealous others to deſtroy,
Then, of the means their own peace to enjoy.
A madneſs, which worſe plagues procures,
Than Peſtilential *Calentures.*

15.

Ariſe, O GOD, advance thy *Throne* on high ;
Thy ſelf, let thine *own actings* glorifie.
Thy *Juſtice* and thy *Mercy* ſo unite,
That they may honour thee in all mens ſight.
Rebuke thoſe who delight in *War*,
And to thy *Saints* injurious are :
Give *Peace* to thoſe who *Peace* affect,
And them from all their foes protect,
That *Righteouſneſs* and *Peace* may hither
Return, and here ſtill reign together.
Thy foes are now become exceeding ſtrong ;
Thy *coming* therefore, Lord, defer not long.
But, *I have done* ; for thou with pow'r
Art coming, and wilt keep thine hour.

16.

Dear GOD, this petty *ſacrifice* of mine,
Was took out of a *Treaſury* of thine,
And, of mine own, I nought can thereto add,
Except my *heart*, which from thee too, I had :
Kept to thy *ſelf*, now let that be,
And never left again to *me* ;
Or wander thither, where it may
Unto the world be made a prey ;
Or, by the temptings of the Devil,
Be drawn unto the love of evil ;
Then *this* (and *that*, which I have heretofore,
To *praiſe* thee offer'd) thee ſhal *praiſe* much more,
Than many things, *done*, *heard*, and *told*,
In *Temples* deckt with Silk and Gold.

The third Hymn, *proceeds to a thankful Illuſtration of GOD's deſerved* Praiſe, *by acknowledging his* Almightineſs ; *his obſerving what hath been openly and ſecretly done in every part of the World, by both the ſaid Nations, and that no* praiſe *is juſtly due to either of us, but ſhame rather, for ought performed in the ſaid Ingagement.*

MOſt Almighty *LORD of Hoaſts*,
High *Protector* of our Coaſts,
Who command'ſt, as thou doſt pleaſe,
Fire and Water, Earth and Seas ;
Who lookſt down from Heav'n, upon
All that here on Earth is done,
And ſurvey'ſt her darkeſt parts,
Ev'n the Crannies of mens hearts.

2.

Thou beheldſt the *Preparations*
Of theſe wilful Neighbouring *Nations* ;
Thou haſt heard what they have ſpoken,
Heedeſt what ſuch words betoken ;
Thou haſt ſearch'd out their *Deſigns*,
With what thereto them inclines,
And knowſt whether of the two
Is the worſt, if one be ſo.

3.

Thou obſerveſt what was done,
Not in *Africa* alone,
Or both *Indies* ; but what was
Done likewiſe in ev'ry place :
Why the *Engliſh* and the *Dutch*
Are divided now ſo much :

What

What is falſe, with what is true ;
And to which moſt blame is due.

4.

Thou remembreſt what Relations
Have been long between theſe *Nations*,
What *Profeſſions* to each other
They did make when knit together ;
Yea, what they profeſt to *thee*,
Which now ſeems forgot to be,
As if they were not ſuch *men*,
Or ſuch *Chriſtians* now, as then.

5.

To prevent what is begun,
Much, by thee, was timely done ;
But, their *Avarice* and *Pride*
Them did more and more divide.
To *ſelf-will* they did adhere,
Like men without *wit* or *fear* ;
So thou leftſt them both to do
What they were enclin'd unto.

6.

Then with *Streamers* and with *Flags*,
Fooliſh vaunts and *ſhameleſs brags*,
They weigh'd Anchors from the ſhoar,
Which by ſome was ſeen no more ;
And, with an unchriſtin a rage,
'Gainſt each other did engage ;
Fire and *Water*, in that hour,
Striving which ſhould moſt devour.

7.

Dread of Death, *that man* amazes ;
Noiſe, and ſmoke, and ſudden blazes
This man blinds, and deafneth ſo,
That he knows not *Friend* from *Foe*.

Some are ſlain by their own *Tools* ;
Wiſe-men ſpeed as ill as *Fools:*
Here a *Valiant Souldier* dies,
There a *Coward* ſprawling lies.

8.

Loud the thundring Guns did roar,
Sails, and *Maſts,* and *Keels* were tore ;
Ships were either ſplit or fir'd ;
Men by thouſands there expir'd ;
This man ſinks, and that man ſwims ;
Some eſcap'd with loſs of limbs.
But to whether beſt befel,
Thou alone, O Lord, canſt tell.

9.

Horrid *ſights,* and *ſounds without,*
Them aſſaulted round about,
Which, in ſome, did thoughts begin,
That rais'd greater *Frights within* ;
And, though wounds did grieve them ſore,
That tormented them much more ;
For their pains none can declare,
Who in *ſpirit* wounded are.

10.

This we know that thou art juſt,
As is ev'ry thing thou doſt :
Thou art *kind,* and lov'ſt ſo well,
That by *woundings* thou doſt *heal.*
Thou art *wiſe,* and acteſt ſo,
That we thereby *wiſe* might grow ;
And by what was lately done,
Might *new Mercies* be begun.

11.

Not to *Us,* LORD, for the ſame,
Be the praiſe, but to thy *Name:*

Unto

Unto us, for what was done,
Nought belongs, but *ſhame* alone.
We were ſo much terrify'd,
That, we knew not what we did,
Nor yet ſeem to underſtand,
What *work* thou haſt now in hand.

12.

This *Correction* was in *love*,
Which, if both ſhould ſo improve
As (if they had grace) they may
By true *penitence* this day,
Our endeavour to be *Friends*,
To thine honour ſo much tends,
That, it would for both theſe *Nations*,
Prove the beſt of their *Oblations*.

13.

Victories do not belong
To an *Arm* of *Fleſh*, though ſtrong.
Tis nor *Policy* nor *Force*,
Ships, nor Troops of Men and Horſe ;
No, nor *formal thanks and prayers*,
That prevents *Death*, or *Deſpairs* ;
But it is thy *powerful Arm*,
That ſecures from *fear* and *harm*.

14.

Therefore *praiſe*, for all *well done*,
I aſcribe to thee alone :
All that men have brought to paſs,
Merits nothing but *Diſgrace* ;
And the beſt that we can do,
Will but *Ruine* add thereto,
If we keep our *crooked wayes*,
Or ſhall grudge at thy due *praiſe*.

A RESOLVE,

Occaſioned by ſomewhat ſpoken concerning this *Thank-Oblation*, and this Authors other Writings.

IT may be, many will theſe Hymns *contemn,*
Becauſe, they do not reliſh well to them.
They likewiſe may Inferiour Gods *offend,*
Becauſe in this Oblation, *I intend*
No praiſe to them, but that, praiſe ſhould be given
To magnifie alone, my GOD in heaven.
The firſt of theſe, I leave to their own mode,
In offring up Oblations *unto* GOD *:*
For, if well-pleaſing unto him they be,
They cannot be diſtaſteful unto me ;
And whatſoever they of me ſhall ſay,
I may be thereby profited ſome way.
As for the latter, *there is little need*
That I to their deſerving ſhould take heed :
For Prophets, Prieſts and Poets *of their own*
Enough they have, to make their merits known.
Theſe, to extoll their Patrons, *can, and may*
Write more, and ſpeak much more, then I dear ſay,
Who, (whatſoe'er advantage thence may flow)
Can praiſe no man, for what I do not know.
Theſe do, as their inſpirers *them incline,*
And I do, as I am inſpir'd by mine.
Moreover, it becomes not him, who ſings
A Song of praiſe *unto the* King of Kings,
The Attributes *of men to intermingle*
With his (as to thoſe works *he worketh ſingle)*

That,

That were to follow their abſurd example,
Who worſhip GOD and Baal *within one* Temple ;
Or Chronicle the Deeds by HERO'S *done,*
With Tales of Robin Hood, *and* Little John :
For theſe reſpects, I know men Sober-witted
Will me excuſe for what may ſeem omitted ;
And, as for thoſe men, who ſo prudent are not,
Whether they me excuſe, or no, I care not.

To my Dearly Beloved Children.

ABout twenty years now paſt, though I had then *temporal poſſeſſions,* which I might probably have given & bequeathed, I compoſed and intended for your *Legacy, A Soliloquie* and *Prayer,* which I had ſpread in Writing before GOD on your behalves ; and I believe it ſhall continue for ever in his view : But, there being but one Coppy thereof, both you and I were deprived of that *Compoſure,* when the Book, for which I here ſuffer, was taken out of my Cloſet. Therefore, being now likely to be ſo ſeparted from you, how much ſoever it may concern our temporal or ſpiritual well-beings, that I may thenceforth perhaps never ſee you more. I ſend you this Sacrifice of Praiſe and Prayer, next following, to be inſtead of that which is loſt ; for it contains in effect ſomewhat, (as to the Petitionary part) of that which was ſpread before GOD (as aforeſaid) in a larger Scrole. Take it into your ſerious conſiderations, and lay it up among your Evidences ; For it will ſpeak to your advantage, when I can ſpeak no more for you ; when other men who can ſpeak for you, will not ; when many perhaps will ſpeak

againſt you, and when you ſhall not be able to ſpeak for your ſelves.

GO*D* ſanctifie unto you this brief *Memorandom*, and you to his glory, that we may all meet together in him to our everlaſting joy. Be obedient to your Mother, the enjoyment of whoſe Company, will more then recompence the loſs of mine; For GOD hath endowed her with ſo much maternal prudence and love, that by her counſel (if you deſpiſe it not) your *Proſterity* may be continued on the Earth until *Chriſt* comes to gather together his *Elect*. Remember the counſel of your *earthly Father*, that the promiſe made by your *heavenly Father* to the *Rechabites*, may be inlarged to you and your Poſterities; For, your and their perſonal obedience to GODs Covenant made with all *Mankind* in *Chriſt Jeſus*, will be required (according to that aſſiſting Grace which he vouchſafeth) toward the accompliſhing of what I have prayed for concerning you. The bleſſing of GOD be with you and Farwell.

Your Affectionate Father,

Newgate Feb. 15.
1662.

GEO : WITHER.

A

A

Sacrifice of Praiſe & Prayer

Offered unto Almighty GOD, by *George Wither*, for his gracious *Providence*, in providing for *Him*, his *Wife* and *Children*, during his Impriſonment in the diſgraceful Goal at *Newgate*, and when left deſtitute of all ordinary means of ſubſiſtance, by being deprived both of his *Eſtate* and *Liberty*.

LORD, though my *Prayers* and my *Praiſes* be
Unworthy to be offer'd up to thee,
Thus (as I am obliged) I eſſay
To add unto thine *Honour* what I may,
By publiſhing both with my Tongue and Pen,
Thy *Loving-kindneſs* to the ſons of men;
Eſpecially, in thoſe particulars
Whereby thy kindneſs unto me appears.
Prais'd be thy *bleſſed Name*; for thou art ſpeedy
In ſhewing thy compaſſion to the Needy;
And leav'ſt not any *Suffrer* in deſpair,
Who timely ſeeks thy help by faithful prayer,
In patient waiting during his probation,
For thy appointed hour of Salvation.
Of this, thy never failing *Clemency*,
Few men have had more evidence then I.
Or in all ſtraights, vouchſaf'd more ſeaſnably
A needfull, and a competent ſupply;

Yea, though my *ſuffrings* have been great and many,
And I in fleſh as ſenſible as any
Of ev'ry *grievance*, thou haſt by their length
Improved ſo my patience and my ſtrength,
That, oft ſuch *grievances*, were not alone
As tolerable as if they were none :
But ſuch as alſo have my joy encreaſt,
When I to other men ſeem'd moſt oppreſt.
For, though I have compleated now well near,
In weal and wo, the three and fiftieth year,
And ſix *Confinements*, ſince I firſt begun
That *Work*, which I thought needful to be done ;
Thou haſt preſerv'd me ſo, and me ſo arm'd
Againſt all *Changes*, that none me hath harm'd ;
Which unto me a *knowledge* doth derive
Of what thou art, that's more than ſpec'lative ;
That what experimentally I ſpeak,
In other men may more impreſſion make,
Than when I *Notions* only ſhall declare,
That were infus'd into me through the ear.
And 'tis not thy leaſt *Mercy*, that of late
Thou doſt their ſeeming *Charity* abate, (me
Who thought they might thereby have tempted
To wrong my conſcience, and be falſe to thee,
By ſmoothing or adulterating that,
Which to *Truths* vindication may relate :
For, when with needful food men bait their hook,
The heedleſs hungry Fiſhes are ſoon took ;
And, whether we confide in thee or no,
Whilſt we have Oyl and Meal, 'tis hard to know.
Nor I, nor mine (though rob'd of all) ought
What's needful for the belly or the back. (lack
Thou haſt my *Wife* and *Children* cloath'd & fed,
When I could neither give them *Cloth* nor *Bread* ;

And

And from the Earth, (when in ſeed, branch and root,
I ſeemed likely to be rooted out;
My *Withred Sprouts* were then by thee replanted,
Where they enjoy the nouriſhment they wanted:
So timely, and in ſuch a manner too, do;
VVas that vouchſaf'd which thou wert pleaſ'd to
That for it my *Well-wiſhers* praiſ'd thy *Name*;
And vext thereat my *envious foes* became;
Eſpecially in that place, where their worſt
And laſt deſpights were manifeſted firſt;
For there, and in their ſight, by whom undone
I ſeem'd to be, that mercy was begun.

The *Families* from whom I was deſign'd
To take my being, thou haſt now twice joyn'd,
And their two *Surnames*, being joyn'd together,
Denominate my *Grandſon*, *HUNT L'VVITHER*,
VVho is in poſſibility to have
Earth of his own wherein to make his Grave;
And find a *Livelihood* whilſt here he lives,
If he thy Bounty thankfully receives;
(And no whit further ſhall be truſted in,
Than that ſhould be, which hath ſupplied bin
Inſtead of what I loſt) For, Lord, in thee,
(And not in what thou giv'ſt) our truſt ſhould be.

My only *Daughter* when left *portionleſs*,
And without any likely hopefulneſs
Of more than thou didſt on her Birthday give her;
Yea, when I was diſabled to relieve her,
Thou didſt, ev'n in that great neceſſity,
Eſpouſe into a *Loving Family*,
Enobled by a *Pedigree* or *Stem*,
VVhich hath no blemiſh to diſparage them;
Or ſuch wants, as may make the reputation
Of *Births* and *Titles* loſe their eſtimation.

Oh! let thy ſo uniting them together,
Make them a mutual bleſſing to each other;
And, by conſidring with due thankfulneſs,
What thou haſt done for me in my diſtreſs,
Make both my Children and their whole deſcent
With thy good pleaſure, at all times content;
That they to others, good example giving,
By their *well-doing*, joyn'd with *right believing*,
(And likewiſe heeding how thou doſt proceed
With ſuch as in thy *Fatherhood* confide)
They never may deſpair, though quite bereft
Of what their *earthly Father* might have left:
And, from my perſonal experiments,
Let them, thereof to minde them, take ſome hints.
For when I by the world ſeem'd quite forſaken,
And ſhe, with *Lands* and *Goods*, from me had taken
My *Liberty*; that, what then grieved me
Might more imbittred, and redoubled be,
By what my Children ſuffred; when, they had
No means of comfort, and, thereby grew ſad:
Thou didſt for that a Remedy provide,
By making them a *Bridegroome*, and a *Bride*
(Whilſt I impriſon'd was within that place,
Which added to my *Poverty*, diſgrace)
To my good liking, and their own content,
Without ſelf-ſeeking or diſparagement.
This providential mercy, did appear
The more, in that, they likewiſe married were,
(As I awhile before, preſag'd they ſhould)
Without ſuch *portions*, as I lately could
Have given them, when thou didſt me diſable
Not without cauſe. And, tis conſiderable
That, they kept both their Weddings in the ſight
Of thoſe, who them purſu'd with moſt deſpight;

Ev'n

Ev'n in my *plundred houſe*, and at that time,
In which my wife had not to welcom them
A *diſh* or *ſpoon*, but what a neighbour lent ;
Or meat, but what by thee was thither ſent.
Yea, thou haſt, when the world deni'd us bread,
Me and my *Conſort* competently fed,
(E'er ſince, the world depriv'd us of our own)
By them, whoſe faces are to us unknown ;
To evidence, that all thy *Saints* are friends,
To him, who on thy *providence* depends,
And to the utmoſt of his power perſevers
In juſt and conſcientious endeavers :
Yea, though corruption ſo in him prevaileth,
That of his duty many wayes he faileth.
He, hoping thoſe *Experiments* to ſome
May comfortable in like *ſtraits* become :
Thus, for their ſakes, in *words* expreſt they be
For, without *words*, all things are known to thee.
All this conſider'd, I obliged am
To take unto my ſelf deſerved ſhame,
When therewith I will heed, how oft, by ſin,
To thy commands I have rebellious bin ;
As alſo, that exceeding graciouſneſs,
Which thou to me vouchſafeſt ne'ertheleſs :
And it begets in me a greater fear,
Then when thy *Chaſtiſments* upon me are ;
For, in correcting me, thou art more mild
Then is a loving Father to his Child,
When he not only *chideth*, but *intreats*,
Kind language mixing alſo with his *threats* ;
Whips him, then kiſſeth ; and ſometimes to ſee
Him weep, doth ſhed as many tears as he.
LORD, for thoſe *mercies* graciouſly afforded,
(Well meriting, by me to be recorded)

Accept

Accept this petty *Sacrifice of praiſe,*
And make us truly thankful all our dayes ;
(Not only in our *verbal Thank-Oblations,*
But alſo, in our *lives* and *converſations* :)
For, though we cannot Golden Gifts prefer,
Yet we may offer *Frankincenſe* and *Myrrh* ;
And from him, who hath not a *Lamb* to give,
A *Dove* thou with acceptance wilt receive.
Vouchſafe us, in each temporary trial
A conſtant progreſs with true *ſelf-denial* ;
Let not the *beneſits* we have received
Be underpriz'd, becauſe we were bereaved
Of thoſe *externals*, which we have enjoyed ,
For, their enjoyment might have us deſtroyed ;
Yea, thoſe whom thou mak'ſt *poor* thou lov'ſt as much
As thoſe, whom thou art pleaſed to *inrich* ;
And, by thy *Grace* we may advantage make,
Of whatſoever thou doſt *Give* or *Take.*

Keep *me* and *mine* from that Prevarication
VVhich turns thy *proffred Grace* to *Reprobation.*
Incline us to deſire, and to embrace
All means of perſeverance in thy *Grace,*
And, never let the *asking,* or the *granting,*
Of any neceſſary gift be wanting.
Make us to ſhun and hate all things, whereby
We may offend thy awful *Majeſty* ;
Nor limiting thy *Mercy,* neither ſtandring
Thy juſt *Decrees,* as cauſes of our wandring :
For, no man to be wicked is inforc't,
Or left by thee, untill he leaves thee firſt ;
Which all men will confeſs, when from their eyes
That ſcurff is rub'd which yet upon them lies.

So knit us in one *True-love-knot* together,
By loving thee, and love to one another.

That

That, we in all *Temptations* faſt may ſtand
And *Sathan*, nor the world diſſolve that band ;
For, where *Love* in the heart keeps reſidence
Diff'rence in *Judgment*, gives no more offence
Then diff'ring faces, although more delight
We take in thoſe, who *love* and *judge aright.*
VVhen we offend, Correct us as our *Father*
VVith all thy *Temporary ſcourges*, rather
Then ſuffer *ſins*, by ſins to be corrected,
(VVhich is the greateſt Plague can be inflicted)
And that, we faint not underneath thy *Rod*,
With *ſtripes*, mix mercy ſtill, my gracious GOD.
I ask nor *Honors*, *Liberty*, nor *Wealth*,
Nor *temporary pleaſures*, no nor *health*,
Save, ſo far only, as thou know'ſt the uſe
Of ſuch things, to thine honor may conduce
VVith our *eternal ſafety*, and the Good
Of thoſe with whom we have a *Brotherhood.*
And, hereto I will add but this *Requeſt*,
(VVhich comprehends all that can be expreſt)
For *me* and *mine.* Oh let it, LORD, be plac't,
Where it may ſtand, as long as *Time* ſhall laſt,
Within thy ſight ; and though, nor I, nor they
For whom I ſue, can merit what I pray,
Vouchſafe it for his ſake, in whom I have
So much confided, as his *Boone* to crave. (ſprung,
Let us Dear GOD, from whom our Children
And, all their *Off-ſpring*, whether *old* or *young*,
Who, from our loins have being, or ſhall come
Into this world, until the *day of Doom*,
By him be ſo preſerved, at whoſe coſt
Redeem'd we were, that no *ſoul* may be loſt,
Or be deprived of thy promiſes
In paſſing thorow this *lifes wilderneſs*,

Either by *Adams* fault, or our own gilt :
And then, of other things give what thou wilt :
For, this I value more, then if I had
Thy Grant, we ſhould all *Kings* and *Queens* be
Poſſeſſing in this life the largeſt meaſure (made,
Of temporary *honors*, *wealth*, and pleaſure.
For they are Baubles, in reſpect of that
My ſanctify'd Ambition aimeth at.
They who obtain'd moſt of them, were but ſlaves,
VVho dropt with infamy into their Graves ;
And oft leſs miſery to them befalls,
VVho get their bread by cobling under ſtalls ;
Or, in this world, advanced are no higher
Then raking dirty rags out of the mire.
Thus I in brief have ſumm'd up my *Requeſt*,
Grant this, and let who pleaſeth, take the reſt.
LORD, I know none, who ever heretofore
Did in this mode thy Majeſty implore ;
And, from what he believes of thee it comes,
That, ſo to do, thy ſervant now preſumes.
Forgive me if this abſolute Petition
Extends beyond the bound of my *Commiſſion* ;
For, nothing I intend, what ere I crave,
Save, what thou art well-pleaſed I ſhould have,
VVhoſe will I ſo prefer before mine own
In all things (if to me my heart is known)
That whatſoever may ſucceed thereon
Now or hereafter, *Let thy will be done.*
My ſoul thou haſt inclined to believe
His Promiſes, who ſaid, *Ask, and recieve* ;
Help then my *unbelief* : For if the grant
Of this *Petition* ſhall that fulneſs want
VVhich is deſir'd ; no want of *Love* in thee
Occaſions it, but, ſome defects in me;

And,

And that *Obſtruction* which thereon is caſt,
Shall by thy Love removed be at laſt.
He that in *Faith* and *Love* can to this *Prayer*
Say for himſelf, *Amen*, ſhall ne'er diſpair;
For, it implies, he is no ſtranger to
What *man* may hope for, & what *God* will do.

Newgate Feb. 1661.

An Advertiſement.

WHen that *private Poem* was taken from me, for which I am now a *Priſoner*, many printed Books, Writings, and Evidences, being my proper Goods, were therewith unlawfully taken away; among which there was a *Manuſcript* in Verſe, intituled, *A Legacy to my Children*, conſiſting (as I remember) of about three or four ſheets, wherein that which is prayed for in the preceding *Meditation*, in relation to my *Poſterity*, was much enlarged with *Expoſtulations* and *Petitions* thereto pertinent. The Reſtoration thereof, I would acknowledge to be a favour, though it ought not in juſtice to be detained, becauſe it contains nothing offenſive to the Civil or Spiritual Government now eſtabliſhed: And this *Advertiſement* is inſerted, in hope, one of thoſe to whoſe hand it may come, will be a means of reſtoring unto me both that *Manuſcript*, and an *Elegy*, which was alſo therewith taken from me. I would likewiſe be thankful to the Reſtorer.

Geo. Wither.

At my Houſe in the Savoy,
June 1665. *was this Advertiſement added.*

NIL ULTRA.

Being a *Soliloquie*, wherein this *Authour* expreſſeth the improbability of an effectual proceeding further, in his endeavours (to prevent the *Sins* and *Plagues* increaſing) by ought offered to conſideration.

Pſal. 1. 3.

When the Foundations are deſtroyed, what can the Righteous do?

I At a *Nonplus* am this day,
And know not what to think or ſay,
Or, what part I am next to play:
That therefore which I now expreſs,
Whether the mark I *miſs* or *hit*,
To publick view I will commit,
And leave to God the giving it,
In his own time, a good ſucceſs.

We

2.

We neither love his *Laws* nor *Him* ;
Thoſe men whoſe deeds we did condemn,
We (by our imitating them)
Have juſtifi'd in all their works.
They, who have ſeemed *ſelf-deniers*
In their profeſſing *Truths*, are Liars,
Like *Lillies* look, but ſcratch like *Briars* ;
Talk *Chriſtian-like*, but live like *Turks*.

3.

Some ſay I dote ; and that 'tis ſo,
I almoſt am perſwaded too,
When I conſider what I do :
For, little leſs than doteth he,
Who gives them *Bread*, who look for *Chaff* ;
Caſt *Pearls* to Swine, who look for *Draff* ;
And ſtrives to ſave them, who do laugh
When ſinking down to Hell they be.

4.

Examples we have had of old,
And daily we fulfill'd behold,
What hath been oft of late foretold ;
Yet more and more beſotted grow.
Nor *Chaſtiſments*, nor *Mercy* ſhew'd,
Though oft withdrawn, and oft renew'd ;
Nor what hath for our ſins enſu'd,
Can make us heed the things we know.

5.

VVhat can by me be *ſaid* or *done*,
To ſtop them who ſtill headlong run,
To meet the miſchiefs coming on,
And which already are in view ?
Since men will neither ſee nor hear
VVhat is apparant ev'ry-where,

Nor have Grace, Courage, Wit or Fear,
VVho can prevent what may enſue?

6.

How can *good Sequels* be expected,
VVhere *Truth* and *Reaſon* are neglected,
And *groſs crimes*, not alone ſuſpected,
But acted alſo with ſhame?
VVhere men, all Prophanations dare,
In all well-doings *cowards* are;
And ſeem to have nor ſence nor care,
Either of *good*, or *evil Fame?*

7.

VVhen what relates to *Earth* and *Heav'n*,
Seems of its proper uſe bereaven,
(And what for common uſe was given,
Made only for th' *abuſers* ſake)
VVhat *humane Wit* can ſave them from
A ſad inevitable *doom*,
VVho falſe to other men become,
And *Pitfalls* for themſelves do make?

8.

VVhen firſt I did converſe with men,
They were exceeding wicked then;
But now ſeem worſe by five in ten:
For, till of late I never heard,
That ſuch Abominations were,
So impudently acted here
VVithin this *Clime*, as now they are
By probable *Reports*, aver'd.

9.

If *Juſtice* executed were,
If we were what we would appear,
In thought, in deed, in word, ſincere;
Oppreſſors and *ſelf-ſeekers* fewer;

It

It might be hoped that thoſe few,
VVho to *good principles* are true,
Might more ſucceſſefully purſue,
VVhat would at laſt, our weal procure.

10.

But whilſt we ſee one *crying ſin*
Brings ev'ry day another in,
Whence new Corruptions do begin,
VVhat can the Righteous hope to do ;
But meekly wait on GOD, (until
Her meaſure *wickedneſs* doth fill)
Submitting all things to his will,
And adding their *Amen*, thereto ?

11.

VVhilſt we each *mangie humour* claw,
Turn *Grand Oppreſſions* into *Law*,
Stand nor of GOD, or *men* in awe,
And, *Truths*, by *Violence* confute ;
VVe bring but fewel to that fire,
Or breath to blow the *flame* ſtill higher,
VVherein our hopes will quite expire ;
And *Prudence* then is juſtly mute.

12.

For when GOD threatens *Deſolations*,
If men turn due *Humiliations*
To *Triumphs* and vain *Recreations* ;
VVhat can be juſtly then expected ?
But changing *hopes* into *deſpairs*,
More *Breaches*, inſtead of Repairs,
And that our formal *thanks* and prayers,
Should be offenſive, and rejected ?

13.

Oft under *Truſt* is hatched *Treaſon*,
VViſe to be thought, is to want *Reaſon*,
Sincerity is out of ſeaſon ;
Foundations likewiſe are orethrown :
To ſpeak the Truth is now a Crime ;
To look for Juſtice 'tis no time,
(To be a Knave, the way to clime)
And *ſin* almoſt full ripe is grown.

14.

My *witneſs*, therefore, having born,
(Among men in the hope forlorn)
I'le all alone, ſit down and mourn
For that which cannot prevented.
My *Lot*, I'le meekly take with thoſe,
VVhom GOD ſhall unto that expoſe,
VVhich may befall both Friends and Foes,
And therewith will remain contented.

15.

This now, is all that can be done ;
That therefore I reſolving on,
VVill let the *world* a while alone,
And GOD therein to work his will ?
Ile only take that *Ammunition*,
VVhich gives no juſt cauſe of ſuſpicion,
And (without ſeeking their perdition)
Let filthy men be filthy ſtill.

16.

Thus far forth I have trod the *Maze*,
VVithout offence to any *Cauſe*,
That's juſtifi'd by *righteous Laws* ;
But now no further can proceed :
For ſo *Confuſion* here abounds,
That *Good* and *Evil* it confounds,

And

And whirls us in an endleſs *Round*;
VVhich fruitleſs makes both *word* and *deed*.

17.

For they who dance upon the brink
Of *Hell* it ſelf (and fondly think
They are ſecure becauſe they wink;)
Their open danger cannot ſee,
But are ſo vext to hear me tell
Their *Heaven* borders upon *Hell*;
That for my wiſhing of them well,
They wiſh but little good to me.

18.

Perhaps too, as the *Round* now goes,
They who my good intents oppoſe,
(And are both mine and their own foes)
May ſeek to take my life away:
If they ſo do; when that is done,
I ſhall beyond their reach be gone;
And he who all deeds looks upon,
VVill ſuddenly their ſpight repay.

19.

Yet I ſhall make no ſuch *Requeſt*,
As may not with their *weal* conſiſt:
I, neither by the *Sword*, or *Peſt*,
Or *Famine*, wiſh aveng'd to be;
Or by ought elſe, which might deſtroy
The Life which here they do enjoy,
(Though they that Mercy miſ-imploy;)
This rather ſhall my *Prayer* be,

20.

Let GOD confound their *pride*, their *hate*,
And all their *Plots* annihilate,
Who ſhall deſign to practiſe that,
Which may to his diſhonour tend.

Let none of thoſe endeavours thrive,
Whereby ungodly men contrive ;
How they another may deprive
Of his juſt Freedom, *Foe*, or *Friend.*

21.

This *Deprecation* doth not reach
Mens *Perſons*, or that *Love* impeach
Which *Chriſtian Verity* doth teach :
For, to avenge themſelves of wrong,
That giveth liberty to none ;
But, to do *good* for *evil done*
Required is of every one,
To whom a *Saintſhip* doth belong.

22.

The *Publick Welfare* I prefer
Before mine own *particular* ;
And this for truth I may aver,
Whoever ſhall the ſame deny :
My *Country*, or my *Sovereign Lord*,
Neither by *actions*, or by *word*,
Or by my *Pen*, or by my *Sword*,
To *ſelf-ends* injured have I.

23.

I have not broke my Faith to thoſe
Who did a *Truſt* in me repoſe,
Whether they prov'd my *Friends* or *Foes* ;
But did with Loyalty ſubmit,
To *do*, or *ſuffer* under them
Who exerciſe the *Power Supream*,
Which is at the diſpoſe of Him,
Who *gives* and *takes*, as he ſees fit.

24.

I never did for Love or Hate,
Act, or deſign to innovate

The

The Goverment of *Church* or *State*,
But did my duties in my place;
And when I fear'd that for our ſin
An *Anarchy* was creeping in,
Endeavor'd, when it did begin,
How to preſerve the *Common-Peace*.

25.

When *Civil Pow'rs* were ſo divided,
That then both Fools and Wiſe men ſided
As *Intereſt* or *Conſcience* guided,
I fought not to inlarge the rent;
But, being called *Aid* to bring,
To, (and by) them, whoſe counſelling
Had been Authoriz'd by the *King*,
I, to perform my duty, went.

26.

Retir'd from *Court* and *City* then,
I liv'd among *plain Countrymen*,
Employing otherwhile the *Pen*,
My *private Muſings* to record;
Which, I had more deſire to do,
Then that which I was call'd unto,
Till I was importuned ſo,
That I at laſt, put on my *Sword*.

27.

To do my beſt, forth arm'd I came,
(My *Conſcience* warranting the ſame)
And porpos'd nothing worthy blame,
By unjuſt *violence*, or *guile*.
For, in ſincerity I thought,
A courſe we follow'd as we ought,
Whereby *means* might to paſs be brought,
Divided Friends to reconcile.

28.

But ſo *diviſions* them inrag'd,
Who were in that Conteſt engag'd,
And, ſuch ill *conſequents* preſag'd,
That, I my *Troop* did ſoon disband ;
And, hopeleſs I ſhould ought aſſay
Succeſsful in a *martial way*,
My *Sword*, and *Arms* quite flung away,
And took my *Pen* again in hand.

29.

Such new *Adventures* this began,
That, I appeared to be then
Betwixt the *Fire* and *Frying-pan* :
For, ſuch proceedings I eſpy,d ;
That, they who with the beſt intent
Purſu'd the way in which they went
(And ill to neither party meant)
Found leaſt reſpect on either ſide.

30.

To ſee what was done *well* or *ill*,
I had juſt cauſe, againſt my will,
To be there, an ey-witneſs ſtill,
Where *grand affairs* tranſacted were.
As well the *Perſon* as the *Name*
I knew of moſt men, who by fame
Were ſaid to merit praiſe or blame,
And who did beſt or worſt appear.

31.

Self-love, baſe *Avarice*, and *Pride*,
I ſaw among themſelves divide
The *publick Rights*, on either ſide ;
Their Foes befriending out of ſeaſon ;
Well-meaning Innocents deſtroying,
Their pow'r to favour Guilt employing,

And

And often to a ſelf-deſtroying,
Againſt their Friends committing *Treaſon.*

32.

I ſaw both *GOD* and *Man* offended,
Much finding fault, but little mended;
Good Life and *Piety* pretended;
But few whoſe *words* and *works* were one:
They who moſt quarrell'd with each other,
In evil ſo agreed together,
That to repoſe a truſt in either,
I found but little cauſe, or none.

33.

The worſe men were, they ſeem'd the better
To ſerve their ends, and much the fitter
To be inriched and made greater.
Him who did moſt indulge their ſin;
Or, to inflame their luſt brought fewel;
Or, were unto their foes moſt cruel,
They kept about them as a Jewel;
And, ſuch, their chief eſteem did win.

34.

Such as had neither *Grace* nor *Wit*,
Such as *Job* judged men unfit
Among his *Shepherds Dogs* to ſit;
Ev'n ſuch as were, the other day,
More worthy of contempt than thoſe
Who liv'd by picking Hips and Sloes,
(With ſuch food as on Hedges grows)
VVere honour'd; yea few more than they.

35.

Theſe having ſcratcht up wealth and power,
In *Court* and *City*, *Town* and *Tower*,
Did act as if our fatal hour
VVere hither making an advance:

The mean-while men, *here*, and abroad,
At *hazard* plaid, in ſuch a mode,
(At *Hide*, at *Even*, and *at Odd)*
As if all things were rul'd by *chance.*

36.

Thereby my hazards greater were
Than thoſe which I had cauſe to fear,
When *War* moſt dreadfull did appear :
For, at what I before had done,
One party only took offence ;
But, I have anger'd ever ſince
All parties, who have loſt the fence
Of what they ſeem to carry on.

37.

This made me dip my *Pen* in Gall,
Impartially reproving all,
Without regard what might befall
To me, whilſt juſt things I intended :
For, alwayes I regarded ſo
Their Honour, and their Profit too,
With whom my *Muſes* had to do,
That none have cauſe to be offended.

38.

It nev'rtheleſs, on me ſo brought
Their *hate*, whoſe *welfare* I had ſought,
That of mine own they left me nought,
Which might my likely want ſupply :
No place whereon to reſt my head,
No certainty of daily bread,
But in my old age to be fed
And cloathed by pure Charity.

39.

In which ſtrait GOD provided ſo,
That I yet live his work to do,

Well

Well pleaſed with my portion too;
Yea, more than when it larger ſeem'd:
For, what's bereaved was but *Lumber*,
Which did with many cares becumber,
And, is not put into the number
Of things which merit beſt eſteem.

40.

I therefore, whatſoev'r befel,
To High and Low did plainly tell,
(Whether they took it ill or well)
Such things as I thought needful were;
And oft expreſſed with my Pen,
What might minde me and other men,
More heed to take, both *how*, and *when*,
Unto our ſelves we *Traytors* are.

41.

And *time to come*, when I am dead,
Shall find there will be ſtill much need
To tolerate one in my ſtead,
That may purſue what I begun.
VVhen God ſo pleaſeth, let him come
To do him ſervice in my room;
And, let the Work he calls me from,
Thrive better than it yet hath done.

42.

My time is almoſt wholly paſt;
And, thinking this may be the laſt,
For a *Nil Ultra* here 'tis plac't,
As having no more now to ſay:
But if my life God longer ſpare,
And ſhall my heart anew prepare,
His pleaſure further to declare,
I'le take this *Bounder-ſtone* away.

I ſute

43.

I ſute it thus unto theſe times,
In that with which moſt fancies chimes,
Expreſſing that in *gingling Rimes,*
Which I ſuppoſe to be in ſeaſon;
Elſe little heed they give thereto;
Or, if plain Truths obſerve they do,
Good meanings are miſtaken ſo,
That ſafe it is not to ſpeak *Reaſon.*

44.

Things may reſult ſometimes perchance,
Ev'n from a trifling circumſtance,
Which will be helpful to advance
Th' effecting of a *Grand Deſign.*
Once e're *Eliſha* would begin
To ſpeak, a *Fidler* was call'd in;
Of uſe, that ſeem'd then to have been
For his *Work*; ſo may this for mine.

Man propoſeth, but GOD diſpoſeth,
and his will be done.

God ſave the King.

Here

Here followeth a brief Defence *in Anſwer to private* Objections, *lately made againſt ſome paſſages in this* Author's *Writings, heretofore publiſhed.*

I Am informed by good Friends, that among thoſe *Expreſſions* which I thought pertinent to this *Generation*, I have here & there intermingled that which is diſtaſtful to many, who are not therein of my judgment, and that I have thereby loſt their good eſteem. This I find experimentally ſo true, that not a few have neglected me, more to my grief in relation to them, and for their ſakes than for mine own, who am not ignorant how I might both have prevented, and may yet repair that loſs hereafter. Nevertheleſs, whatſoever I am, or may be thereby expoſed unto, my reſolution is, neither to deſert thoſe *Principles* whereto I conſcientiouſly adhered, until I am convinced of error; nor to deceive any man, by ſeeming that which I am not: For, I ſo abhor to comply for meer outward reſpects with any *Perſon* or *Society*, in things which I cannot yet believe are agreeable to God's *revealed Will*, and *Chriſtian prudence*; and ſo far alſo from recanting what I have conſcientiouſly profeſſed, though to my perſonal diſadvantage, tho I loſe all my ſeeming friends yet left, (who have not *Love* enough to be peaceably-minded toward their Brethren, who are conformable, according to their underſtanding, to the whol Will of God revealed in his Word) that, as I will neither *obſtinatly reſiſt* or *wilfully neglect* the means

of *better information*, ſo I will not *recede* from the *Chriſtian Liberty* due to me, and all other men.

Many ſuppoſe there is no *ſalvation*, ſave in that *particular Church* only, whereof they are *members:* But I do believe (as to me it ſeems implied in *Pſal.* 87.) that the *City of GOD* extends it ſelf into every part of the World, even into *Egypt*, *Philiſtia*, *Tyre*, *Ethiopia*, yea and into *Babylon* alſo; and, that under every outward *Form* and *Diſpenſation* whatſoever, God hath an *Elect People*, who are Citizens of *Sion*, though their *particular Churches*, which are as it were *diſtinct Wards* of that *ſpiritual Corporation*, may have many blemiſhes, ignorances, errors, and defilements for the preſent. *In many things we err all.* They who know moſt, *know but in part*; yea, the *Apoſtles*, long time after they were choſen by our *Saviour*, judged not aright of his *Kingdom*, nor were free from being ambitious of a *Prelatical Preheminency*, but ſubject to many miſapprehenſions; and ſome of them ſeduced for a while, by an *Antichriſtian Perſecuting ſpirit*; as many perſons in *Congregational* & *National Churches* have ever ſince been, and zealous without knowledge, in Practices and Principles tending to that *Babyloniſh Confuſion*, which will univerſally come to an end ere long, though it hath lately begun to be re-inforced. True *Faith* cannot be evidenced without *good works*; which being imperfect in the beſt of men, we have no ſuch certain *mark* whereby unfeigned *Diſciples* may be known, as by their being loving to each other, and charitably affected toward all men; yea, although they are our perſonal enemies: and this *mark* of diſtinguiſhment Chriſt himſelf hath left us.

Upon

Upon theſe and ſuch like conſiderations, I have been as wary as poſſibly I could, ſo to uſe my *Chriſtian Liberty* at all times, and in all places, that I might not offend a weak Believer: And, we have ſo many among us who diſſent from each other, that it makes the performance of that duty very difficultly inoffenſive; and hath put me to more trouble in the fleſh, and occaſioned more outward inconveniences, by infringing my juſt *private liberty*, than many of thoſe ſufferings put together, which are very grievous to other men. I dare not, and do openly profeſs (tho ſome think it needleſs) my belief and judgment, as oft as I ſee juſt occaſion given: yet do I not voluntarily ſeparate my ſelf from any *Perſons* or *Congregations*, who are not apparantly and maliciouſly wicked in their lives or doctrines: but ſeparate from their damnable errours and ſins only, as much as I may; yea, my Conſcience makes me afraid, I may juſtly offend by not complying in ſome things *Indifferent*, Civil or Divine, which are not repugnant to God's revealed Word, though not thereby commanded.

Where I know not any weak brother to be then preſent, whom I may thereby offend, (and when I am thereto inclined for no carnal reſpects) I can communicate with any, profeſſing belief in *Chriſt Jeſus*, either in *Humiliations*, *Thanksgivings*, *Breaking of Bread* in commemoration of our Saviours Paſſion, or in *Prayer;* where nothiug is ſo idolatrouſly or ſuperſtitiouſly injoyned or practiſed, that it derogates from the honour of God, or is contrary to the Canon of his *Word*, or may in my underſtanding ſeem deſtructive to true *Piety* or *Morality*: For all other ſuch deficiencies or ſuper-

fluities, as we may ſuppoſe to be in the outward worſhip of God, do but exerciſe *love, humility*, or *meekneſs*; and I look upon them where ſuch be, as I do upon mine own failings or performances. Whatſoever, where I come, which I find to be ſo done or ſpoken, that I may abſolutely conform thereunto, without offence to God or mine own Conſcience, I therein joyn; and when ought is acted or ſaid, whereto I cannot fully aſſent, I lift up my heart in ſecret prayer to God, beſeeching him to vouchſafe pardon to me, and them, for what is ignorantly offended in; and to rectifie both mine and their erroneous underſtandings, who are then preſent: which practice of mine, if not worthy to be exemplar, I hope deſerves, at leaſt, a charitable cenſure.

Moſt of the quarrellings amongſt *Chriſtian Profeſſours*, are about matters of leſs moment then tithing *mint*, and *anniſe*, and occaſion the neglect of weightier matters, as it will appear, if well heeded; as alſo, that moſt of our Conteſts ſpring from *ſelf-love*, though pretended for *God*; and tend more to ſatisfie the ambition and covetouſneſs of men, then to advance his honour or true piety. For it is evident, that a *ſuperintendency* over divine Rites, and the Worſhip of God, is unduly aſſumed by many, ſurreptitiouſly obtained, and magiſterially uſurped by ſome who had no lawful call thereunto; yea, & viciouſly exerciſed (in my judgment) by all thoſe who endeavour to compel men (otherwiſe then by loving compellations) either to the omiſſion, or to the uſe of this, or that *Diſcipline* or *Form of Prayer*, againſt their Conſciences. They who think no *Oblation's* accepted

of

of God, but thoſe *ſet Forms*, or extemporary Devotions which they affect, are equally guilty of a ſuperſtitious errour: For, both the one and the other, may be compleat or defective, warrantably or unwarrantably exhibited, according as they are performed. *Extempory Prayers* are *ſet forms* to all who hear them, except to the *Speakers* only; and perhaps alſo, to ſome of their knowledges, who ſpeak them, the greateſt part of thoſe Prayers are *ſet forms*, and otherwhiles, in that regard the more acceptable: For, that *form* which the *Spirit* of God hath at any time dictated, never leaves it to be leſs effectual then it was at firſt, if it ſhall at any other time be offred up on the like occaſion by thoſe, who with the ſame devotion, and a true ſenſe of what is wanting, ſhall faithfully pray for it in the ſame words.

Some have affirmed in my hearing, that by declaring my private judgement touching matters controverted, I expoſed my ſelf to more ſufferings, then were neceſſarily adventured: yet I do not ſo beleive: For all that I have publickly affirmed in ſubjects of that nature, whereupon troubles enſued, was by me intended for *Gods Glory* and the common good, (though turned to my perſonal detriment in appearance) and they have hitherto brought upon me no miſchief, which God hath not converted to my ſpiritual advantage; whereas, many of thoſe things, which my Cenſurers practiſe and profeſs, have occaſioned uncharitable ſeparations, without any benefit to themſelves or others; yea diſturbed their own and the publick tranquillity, to the daily enlarging of breaches, and to the hazzard of an univerſal

ſal irreconcileable *Diſcord*; if the probable *evil conſequents*, be not timely prevented, by an amicable declaring what we are perſwaded in our own heart, as we find juſt occaſion; and by leaving other men to the ſame Liberty, until they ſhall be as conſcientiouſly inclined to believe otherwiſe: and then perhaps many will ſuſpect their own diſcretion as much as now they do mine; and make it to themſelves queſtionable, who required their former *actings*, or *ſufferings*, at their hands. Let this be conſidered by all thoſe *Cenſurers* of my open-heartedneſs, to whom this ſhall come; and let my friends be many or few, as God pleaſeth; for my truſt is in him onely; his honour is my chief aim; from him I cannot conceal what I believe; and from men (as touching things relating to his Service, and the peace of his Church) I will not; nor diſſemble my belief: as it ſhould more appear, if it were alwayes, as free for me to publiſh my thoughts, as I am to write them, at this preſent.

It is for ſuch reſpects, queſtioned by ſome, *What I am as to Religion*; and of what *Society* I profeſs my ſelf to be? whereto I anſwer, that I profeſs my ſelf a *Catholick Chriſtian*; miſtake me not; I do not mean a *Roman Catholick*, which are terms contradictory to themſelves, being ſo united; becauſe, the addition of, *Roman* to *Catholick*, deſtroyes that *denomination*. I am a member of that *Church* which is *Univerſal*, and of every *particular Church* in thoſe places where I reſide, ſo far forth onely (and no further) as it is a member of the *Church-Catholick*, profeſſing and practiſing in purity, the *Faith*, *Doctrine* and *Diſci-*

Diſcipline thereof. I am not of *Pauls*, or *Apollo's*, or *Cephas*, or any *ſociety*, but as they are of *Chriſt Jeſus*, whom I deſire to know (as *Paul* ſaid he did) not only as he was in the fleſh, but as he is ſpiritually to be known alſo; and to avoid that dividing into *parties*, which from the *Apoſtles* time, until this day, hath tended more to the nouriſhing of *Diſcord*, and confirming of *Errors*, than to edification in *Piety* and *good life*.

I ſeparate from no *Church*, adhering to the foundations of Chriſtianity, not wilfully profeſſing and practiſing what may be deſtructive thereto, though there be ſome defects or corruptions therein. I joyn not in doing or approving what is not approvable in my underſtanding, yet am as far from a *diſaffectionate ſeparation* on my part, as from ſeparating my ſelf from my ſelf, or a limb from my body, though painful & loathſom unto me, by a wound or ſome diſeaſe: For I ſhall cheriſh it until it ſo corrupts and gangrenes, that it may deſtroy my whole body; and then I ſhall willingly be rid of it. In like manner, waiting in *love* upon God's good pleaſure toward me and every weak member of *Chriſts myſtical Body*, I will endeavour to preſerve my ſelf and them in unity, and leave the anathamizing or judging others to him only, whoſe members they are, or pretend to be.

The Title of a *Catholick Chriſtian* aforementioned, I affect not out of ſingularity, but admit of it by way of diſtinction only, to anſwer their queſtionings, who ask of *what Religion*, or of *what Church* I am: And *I* profeſs an abſolute adherence to the *Catholick Church* only, becauſe that onely is infallible, and the *Sanctuary* of God upon earth; wherein his *Myſteries* are preſerved in purity; and wherein I may have aſſurance of ſalvation by continuing therein. I wave the confining my belief or practice to any one *National* or *Congregational Society* of *Chriſtians*, not out of a factious inclination, or petulent diſeſteem of any: But having a deſire to be inſtrumental in uniting men diſſenting in judgment both unto God, and unto each other in *love*, *I* conceive that endeavour would be ſuſpected of partiality, & not ſo effectually profecuted, if I made my ſelf a party with any other Fraternity more than with another: ſome of whom *ſtrain at a Gnat, and ſwallow a Camel*; or ſo preſume of their infallibility, that

that they exclude all as Reprobates, who dissent from them in *Doctrine* or *Discipline*; having also more affection for those who are zealous in the *Opinions* and *Formalities* which they approve, (though held in unrighteousness for carnal ends) than they have for them who are conscientious Professors of the Truth in Godliness and Sincerity, according to their measure of faith and understanding, if they dissent from them but in a *Crotchet*. For these and such like respects, I suffer not my self to be bound up with any *Congregation*, (as aforesaid) but so far as the *Christian Liberty*, and the exercise of *Charity* toward all men may be preserved: as also the *Peace* and *Credit* of all Societies professing Jesus Christ, so far forth as it ought to be; for though he may have somewhat to alledge against them, (as he had against the seven Churches in *Asia*, to whom he wrote by St. *John*) they are all in some degree *Nurses* of *Piety* and *good manners*: And many thousands have had, and have in them, *initiations* into that which is best approvable. Our *National Church* was my first *Nurse*, and I confess with thankfulness, I from thence first drew nourishments, strengthening me towards eternal life; that I had there also *Dry-Nurses*, some of which fed me wholsomly, and some to the endangering my being poisoned or starved. But *I* have but one *Spiritual Mother*, which is the *Catholick Church* afore-mentioned.

There are other *Objections* whispered; some against my late published Meditations upon the *Lords Prayer*; some against my Tract, entituled, *The Persecution of the Tongue among Brethren*, a Manuscript not yet published; and some others, which *I* shall by God's assistance, vindicate as soon as I have leisure, from misapprehensions; and make it evident, that there are many who have heretofore complained of severity in those by whom they were persecuted for their Consciences, who would quickly (had they power answerable to their will) improve it into that *Persecution*, which is the *Mark of the BEAST* in the forehead, or in the hand. But, having for just cause, added this here, I will conclude for the present, heartily beseeching GOD, that his *Peace* may be established and continued among his *Saints* for ever.

FINIS.

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